

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., January 13, 1927

NEW SERIES  
VOLUME XLIX, No. 2

Over \$600.00 were given by the Immanuel church Hattiesburg, as a Christmas love offering.

Pastor F. Q. Crockett of Sumner has been called and will give two Sunday afternoons to Vance, near by.

Brother F. Z. Huffstatler has resigned at Derma and is available for service in another field. We have known him for several years, since his student days at Mississippi College, and can commend him most heartily.

Rev. J. E. Skinner, pastor at Martin, Tenn., becomes financial secretary for Union University at Jackson. He will have a share in the debt-raising campaign in Tennessee, of which the University hopes to receive \$200,000.

Brother A. L. Ingram of San Marcos has been called to Lyon and we hope he will come back to Mississippi. He was graduated from Mississippi College and the Ft. Worth Seminary. He has been teaching the Bible in San Marcos Academy and preaching to churches near by.

Brother C. T. Davis has accepted the call to Houlka and will begin his work at once. He is prepared to do good service, being highly esteemed at Mississippi College from which he was graduated and at Clarke College where he taught. He will give half time to Houlka and the rest to churches near by.

A letter from Mr. Fife Williams, of Houlka, Miss., states that his wife was taken from the home. They have lost a devoted wife and mother, and a friend to the Baptist Record. We extend to them our sympathy in the loss they have sustained and pray that God will comfort and keep them.

The President of Wesleyan College in West Virginia was hissed by the students and hung in effigy because he announced that the trustees had decided to curtail the expense of athletics in order to provide for a new chair of theology. The president said that athletes in the school were being paid as high as \$500.00 a year and brought from other states.

A telegram from Brother W. J. Stacy of Houlka brings the sad news of the death of Brother T. J. Latimer, who passed over the river at one o'clock on the morning of Jan. 10th. He had made a valiant fight to regain his health for more than a year. After resigning at Port Gibson, he rested for several months and then undertook lighter work for a short while. He leaves a widow, in whose bereavement many will sympathize, and for whom our earnest prayer is that the sustaining grace of Christ may be sufficient.

Dr. John Roach Straton of Calvary Church, New York, had a fourteen year old girl to conduct a revival meeting in his church. He said "As a little child she had a consuming ambition to become a stage dancer and movie star. She lived in California and had the Hollywood fever, in an acute form." Yes, brother, and she hasn't gotten over it. Only she now thinks the pulpit gives a better chance for her exhibition. We know what criticism this brings on the writer for daring to say it, but can stand all that for the truth's sake.

American Negro Baptists are building a mission hospital in Africa.

Brother W. O. Carter has moved from Waynesboro to Silver Creek and begins the new year's work joyfully and hopefully.

Brother H. T. Vaughn, after several years of pastoral service in Mississippi, returns to Alabama, being pastor at Vina.

Christians in the Bahama Islands are mostly Baptists. They are generally poor and many of their church houses have recently been destroyed by storms.

Dr. Oscar Haywood, several years ago pastor at West Point but more recently of New York, has returned to his native state of North Carolina and has been elected to the state legislature. Is this up and out, or down and out?

An American has given \$6,000 to provide a building in which will be kept the car of Marshall Foch in which the Armistice was signed. Many visitors to Paris will remember seeing it standing in the open court at the war museum known as the Hotel des Invalides.

Brother T. F. McCrea is being kept busy in the churches with his message about China. He was at First Church, Hattiesburg, last Sunday, at Richton the Sunday before, and has other engagements for the near future. If you wish him to speak in your church write him at Hattiesburg, Station "B".

Tennessee Baptists will conduct a debt paying program, but in a different way from the Texas brethren. They set as their goal for 1927, \$800,000, half of it to be raised by April 30 and the other half by October 31. They calculate that this will take care of the current expense and pay off the debt already accrued.

Pastor E. T. Mobberly of Purvis writes: We have just closed a profitable year in our church at this place. We have built and paid for a very commodious pastor's home. Our membership has been increased about fifty per cent, and yesterday the church decided to have full time service instead of three fourths as the past year. We are to have Kyser and Canzonari with us in a meeting in a short time, and are expecting large results.

Dr. E. Y. Mullins announces the celebration of Founders Day of the Louisville Seminary on Jan. 11-12, 1927. The occasion is the hundredth birthday of Drs. J. P. Boyce and J. A. Broadus. Addresses will be made by Hon. Joshua Levering and by Dr. Z. T. Cody on Dr. J. P. Boyce. Dr. C. W. Duke will speak on Dr. J. A. Broadus. Dr. W. F. Powell will speak on "The Seminary an Expression of Southern Baptist Life". Dr. C. W. Daniel will speak on "The Seminary's Present Opportunity". Dr. C. A. Stakely will speak on "The Seminary and Scientific Scholarship"; Dr. G. W. McDaniel on "The Seminary and Kingdom Efficiency"; Dr. Austin K. Dublois on "Modern Theological Education". The meeting of the Trustees will be held on the same days. There will be an opportunity for students to enter as this is the beginning of the third quarter.

Alabama Baptist says A. H. Mahaffey has resigned at West Blocton.

Giving somebody a "piece of your mind," is very apt to destroy the peace of mind of all concerned.

Four new deacons were ordained at Carrollton Sunday: J. C. Powell, C. V. Reese, B. F. Lee and Dewitt Hooks. Dr. R. B. Gunter preached the sermon.

Southwestern Seminary will conduct a Christian Workers Normal Feb. 7-26, for the benefit of church workers generally. For fuller information, write L. A. Myers, Seminary Hill.

Those who eulogize Darwin and the theory of evolution ought to know where this theory led Darwin, who is quoted by Dr. Keyser as saying: "I gradually came to disbelieve in Christianity as a divine revelation"

A missionary writes in the Baptist Missionary Review:

"The pupils from non-Christian homes in our Burmese schools who come out and join the church are few, and of these few only a small portion survive the marriage stage or the stage of employment outside the mission."

The American Baptist Year Book for 1926-7 is just out. It has established a reputation for filling a great need. Information in it can hardly be had anywhere else. And it is difficult to think of any denominational interest that is not included in it. Send seventy-five cents to The American Baptist Publication Society, Philadelphia, Pa., for it.

Rev. W. W. Williams, who is employed by the Home Mission Board as chaplain at the U. S. Veterans' Hospital at Oteen, N. C., one of the government hospitals for the treatment of tuberculosis among ex-service men, will be glad if relatives and friends of Baptist boys who are patients there will write him and thus afford him an opportunity of ministering to them in any special manner possible.

From Tuskegee it is reported that in 1926 there were 29 people lynched in the United States, more than in 1925 or 1924. Lynchings were prevented by officers in 33 cases, four of these in Northern States and 20 in Southern States. Nine people were sent to the penitentiary for taking part in lynchings. Of the 29 lynched 22 were negroes, six white and one Indian. The lynchings were in Arkansas 2; Florida 8; Georgia 1; Kentucky 1; Mississippi 4; New Mexico 1; South Carolina 3; Tennessee 1; Texas 7; Virginia 1.

Missionary E. L. Morgan in Shanghai writes: "You can imagine the state of mind of us missionaries at hearing the most recent tidings from the home churches. I think in twenty years we have never been so concerned and distressed about the condition of the churches. What is to be done? I would like earnestly to urge that every Baptist family shall read 'Today's Supreme Challenge to America', by Dr. J. F. Love. Send 60 cents to the Educational Department of the Foreign Mission Board, S. B. C., Richmond, Virginia. For these times it has a stirring message."



## A NEW YEAR'S MEDITATION

T. F. McCrea

"Love never faileth . . . Now abideth faith, hope, love, these three, but the greatest of these is love."

## I

I sit before my fire on New Year's Eve meditating. Another year is quickly passing. Two old and familiar Latin proverbs come to mind. Tempus fugit—"Time flies". Tempora mutantur—"Times change".

It is almost 25 years since I left the theological seminary and began my active ministry. About seven years of that time I have lived in America, the youngest civilization in the world. Eighteen years I have spent in China, the oldest, the most stable, the most unchangeable culture in earth's history.

In both, time flies and changes come, crowding one upon the heels of another, in ancient China as well as in new America. A book has been written, entitled: "The Changing Chinese". A common expression upon the lips of the Chinese today is: "The New Tide".

The ancient order is passing and a new day is dawning, bringing both good and evil. The Empire has passed. A nominal Republic has taken its place. In reality, a military feudalism is all the government that now exists in China. Railroads have been built; mines developed; factories erected; schools opened; newspapers and great publishing houses founded; in the stores, goods from all the nations of the world are for sale side by side with those made in China. This greatest racial unit on earth, some four hundred millions, is awake and moving—to what future, God alone knows.

In America, changes, material, intellectual, social, moral, religious, come so fast that one's mind is made dizzy in trying to keep up with them.

As I view these changes, and meditate upon them, both those in the land of my nativity, and those in the land of my adoption, I wonder what the future holds for both of them. Many of these changes are for good. Many more, I fear, are for evil. To be honest, as I meditate upon both these great civilizations, and view the signs, I feel that both are rushing headlong toward a great smash-up; America, because of the great apostasy from true Christianity that is so rapidly undermining the foundations of all the institutions that make our civilization great, the state, the home, the church, the school, the Bible; China, because her old foundations are shaken and we have arrived too late with the Gospel of Jesus Christ to save her.

In his great speech at the State Convention in Jackson, Dr. M. E. Dodd declared that civilization in Europe is dead, destroyed by the recent great World War. If he had known the facts he might have added: Civilization in China, in India, in all Asia, is dead, destroyed by ages of heathenism, left to rot in its own moral filth for two thousand years by a disobedient and slow-moving Christendom. Africa, as a whole, has never had a civilization; South America, a partial, but Rome-ruled and Rome-cursed, civilization.

It is dying in America, the richest and most blessed of all lands, decaying in luxury, sensualism, materialism, worldliness and sordid selfishness.

"Change and decay in all around I see."

## II

What abides? "And now abideth faith, hope, love; these three, but the greatest of these is love."

The things of God abide. It is an unspeakable relief to lift one's eyes from the existing woes of China and the coming woes of America, blest, but disobedient, rich, but selfish, weighed in the balance, but found wanting, and perhaps soon to be rejected—to lift them from the restlessness of an unredeemed and unsatisfied humanity to

the unchanging verities of God. "Faith abides." "My just shall live by faith", says Jehovah in the Old Testament. "We walk by faith and not by sight", He reminds us in the New. "Have faith in God", our Lord urges us. "The Lord God Omnipotent reigneth", the Apostle John assures us in the closing book of the Bible. Whatever changes, sorrows and heart-breaks, Time may bring to us, the Apostle Paul "reckons" that "all things work together for good to those who love God". Faith in the unbroken and unchangeable promises of God is the rock foundation on which the Christian has built his house here below. The storms of life cannot shake it. All the present is for him made bright by his confidence in God's power, God's integrity, God's love.

"Hope abides." Faith is our rock for the present; hope glorifies all the future for the man of faith. He is coming again, the Omnipotent Christ. We take hope from the promise of his glorious appearing. "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am, there ye may be also." The name of God shall yet be hallowed on this earth as in Heaven, the Kingdom of God shall yet come on this earth as in Heaven, the will of God shall yet be done on this earth as in Heaven, thus smiling Hope assures the heart of the child of God, because the King has promised to come again.

"Love abides." "God is love", therefore love is eternal. It had no beginning in this universe. It shall have no end. From everlasting to everlasting God is love. "Love never faileth", because God cannot fail. All things shall pass away except those things which eternal love has made immortal. Sin had a beginning, but it shall be destroyed. Death had its birth through sin, but it shall die forever, for those who are Christ's. Pain had its root in sin, but "God himself shall wipe away every tear".

America may pass away; China may perish; all the kingdoms of the earth may find their ruin in sin, sin incorrigible, sin unrepentant, sin persisted in, but the Kingdom of our God's Christ shall rise above the ruins of them all. "Love never faileth", and this is the Will of God.

With His coming, faith shall fail, for it shall be swallowed up in sight; hope shall pass away in an eternal realization of all our yearnings, all our aspirations, all our desires. But love abideth forever and in the presence of God angels and redeemed men, unnumbered hosts of both creations, perfect and perfected, shall rejoice in the eternal love of our Heavenly Father. "The greatest of these is love." "Now abideth faith, hope, love." In this assurance, in spite of lowering earth-clouds, I face the New Year with courage and confidence.

PROHIBITION AND STATES RIGHTS  
SPEECH

of

HON. B. G. LOWREY

of Mississippi

In The House Of Representatives

Mr. Chairman and gentlemen of the committee, two or three times on both sides the question has been raised as to whether or not this is a prohibition measure. I rather think that primarily and preeminently it is not a prohibition measure. But when I came into the Hall the gentlemen from Illinois (Mr. Sabath) was on the floor discussing this bill, or making a speech supposed to be in discussion of this bill, and making an ardent attack on prohibition; and since then the gentleman from New York (Mr. Oliver) has done the same thing.

They may have been wrong, or the men on the other side may have been wrong; but I want to say in the few minutes allotted to me a word in answer to a suggestion made by the gentleman from New York (Mr. Oliver). He gives

notice that the people are in rebellion against the prohibition law, that they are fighting their battle on the eternal principle of States rights, and that they are going to win.

As a Confederate soldier my father fought a four years' battle on that proposition over 60 years ago. He and his comrades fought bravely and well for a great cause. I am proud of their valor and their fidelity to principle. But, unfortunately for that great cause, the cause of human slavery was all interwoven and tied up with it, and the forces making that fight went down in defeat. The question of human slavery for a time at least condemned that doctrine and seemingly defeated it. The Christian civilization of this country has gone far beyond human slavery. (Applause.) And now, when the cause of the infamous saloon and the liquor traffic are being tied up with the sacred cause of State rights, it will, in my opinion, go down exactly in the same way. (Applause.)

The Christian civilization of this country has gone clear beyond the saloon, and we shall never go back to the saloon any more than we shall go back to human slavery. (Applause.)

That State right plank has long been one of the solidest, the straightest, and the best-seasoned planks in my political platform and in the platform of Southern Democracy, but, as some one has recently suggested, a lot of you fellows from Chicago, Baltimore, New York, and New England have borrowed it and run off with it, and you have allowed it to get so soaking wet that it has warped and almost rotted in places, so that we can hardly stand firmly on it any more. Yet I hope we can get it dried out and cleaned up to such a degree as to make it thoroughly reputable again.—Congressional Record.

## THE MISSING NOTE IN THE SOUTHERN BAPTIST CONVENTION'S PROGRAM

(By Eldridge B. Hatcher.)

It is the New Testament note of hilarious giving. It is the note sounded by Christ and the apostles and the early christians. It is the note which treats christians as having possessions of their own which they have the privilege of GIVING. We hear much regarding the Old Testament command that we pay back to God what we owe—and this is vitally important and we should be ever reminded of it, but how rarely do we hear the words of the Master, "It is more blessed to give than to receive," or the words of Paul, "The Lord loveth a hilarious giver" and also Paul's injunction, "Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity." Note those last words. How seldom do the Convention's appeals bring to us the picture of Christ almost excitedly calling the apostles' attention to the widow's superlative liberality,—in doing what? Paying what she owed God? Well, she did owe it to God and she ought to have paid it, and we must never forget nor minimize our obligation to God. But Christ rated her deed as a gift and he said that she gave all she had. Behold also the picture of the early christians,—doing what? Paying back what was not theirs, but God's? In one sense it was not theirs, but God's. But Peter said that while they had it it was their own. Therefore they gave.

Why do we omit this thrilling New Testament note? May not this omission on the part of the Southern Baptist Convention account largely for the drag and retrograde of recent years?

Has not our Convention been trying to drive Christ's New Testament program with its steed hitched too largely in Old Testament harness. Yes, it is true that a few New Testament notes are heard occasionally in the Convention's general appeals, but not the richer and more exhilarating ones that were sounded so jubilantly by Christ and His apostles.

Let us leap to that higher New Testament



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level and ask our people to express their love for their Master in their GIFTS. Then we shall witness an uprising that will startle the world. Why should not our denomination lead the way? This heart-note was sounded a year ago when our people were asked for a christmas love offering for our Foreign Mission Board. Gifts came rushing in so tumultuously and spontaneously and gloriously that we stand on tip-toe now and wonder what might happen if our convention should issue such a love special next year for the entire Convention program.

If the apostle Paul should drop into our Southern Baptist Convention and hear the financial reports and appeals I think he would exclaim with amazement, "My dear brethren why are you so largely ignoring the New Testament motive and method?"

If the Southern Baptist Convention should test Southern Baptists for one year by a big love challenge, asking them in a masterful, continuous appeal—to express, in gifts during the year, their love for their divine Master, I wonder if the Convention would ever drop back to its former level.

## INCREASING SELFISHNESS OF SOUTHERN BAPTISTS.

By William James Robinson, AM., D.D.

All the quotations in this article, not otherwise credited, are from one published in the Western Recorder, December 9, 1926, by Mr. C. J. Bolton, West Point, Ky. These facts—cold, hard, indisputable facts,—are so astounding, rebuke us so justly and so severely, make our covetousness so glaring and brazen, that I consider them worth serious consideration by all true lovers of God and men. It is high time to awaken to the fact that we are headed for the maelstrom at a very rapid rate.

Before reading my comments study this quotation profoundly and prayerfully. "Following are the latest figures of Dr. E. P. Alldredge concerning Southern Baptist work.

Years	Membership	Mission and	
		Loal Ex.	Benevolences
		Per Capita	Per Capita
1920	3,149,346	\$6.62	\$4.45
1921	3,220,383	6.98	3.54
1922	3,366,211	6.63	2.92
1923	3,494,189	7.17	2.86
1925	3,574,531	7.69	2.26

"The above figures show an average gain in membership of 98,594 4-5 for the past five years. A gain of 36 1-5c per capita for Home expenses and a decrease of 43 4-5c per capita for Missions and Benevolences.

"Now, notice where we are headed. At the average rate of decrease in gifts to Missions and Benevolences for the past five years, which is 43 4-5c per capita: should it continue for another five years and two months, Southern Baptists would not be giving one cent to our great Program. We would be entirely out of all church business except our immediate Home affairs and would prove ourselves to be an anti-mission body."

These facts are enough, if any thing could do it, to cause multitudes of our people to prostrate themselves before God, confess their guilt and pledge themselves to make restitution. But will they do it? I fear they will not until they are made to see the handwriting on the wall. Then it will be too late to prevent irreparable disaster.

What led us into this deplorable condition? No earnest soul can fail to ask this question. Every wise physician diagnoses every case with the utmost care before he prescribes a remedy. It is high time that every one (and surely there are a goodly number) who is concerned give profound thought to this question, and when a conclusion is reached give it to the public. "By wise counsel thou shalt make thy war: and in multitude of counsellors there is safety," (Prov.

24:6). We must encourage our brethren to speak their minds and allow no unfraternal censure.

One Baptist should never think of penalizing another Baptist for holding and expressing courteously a dissenting view. Some of our brethren, who have been given positions of leadership, have done much harm by severely censuring those who did not heartily concur in their views. Free and untrammelled discussion will do much to help us arrive at a wise conclusion.

No one can truthfully say that we have not been able to meet our obligations; or that we are now unable to pay our debts. The South has never known such prosperity as we have had for the last few years. The plea of poverty is nothing but the avaricious cry of covetousness.

What have our methods had to do with it? Possibly very much. Personally, I am most heartily in favor of the unified budget, but evidently multitudes are not. That this is true is proven by the fact that much is designated, and we are making no gains in contributions, except for local uses where the unified budget does not operate. Our gifts to Missions and Benevolences have fallen off nearly half in five years. This is truly alarming. Nothing but heroic action can prevent utter ruin. It is insane folly to disregard the seriousness of this situation. One thing is certain the unified budget is not meeting our imperative necessities and a remedy must be found.

As one who has used and advocated the unified budget for years, and expects to continue to use it till he is convinced that there is some thing better for him to use, I offer the following plan. Let us still advocate the use of the Unified Budget for all who are willing to use it heartily, but make it very plain that every one is free to designate his money as he sees fit, and that without prejudice. This plan will certainly produce no less money for missions, neither will it hinder any local interest.

My plan is in hearty accord with our cherished principle of freedom. It certainly can do no harm. Baptists will do just about as they please any way. Many enthusiastic advocates of the Unified Budget have permitted their zeal for a good thing to lead them to denounce their brethren who did not use it. This is, indeed, very unfortunate. Baptists can not be coerced into co-operation and most of them resent any semblance of an effort to do so.

It seems to me that we have majored on methods in the presentation of the subject; and minor-ed on love for God and loyalty to Jesus Christ. We will never arouse the masses of our people to any great degree, to do any truly worthy thing, by advocating a method, and wailing about our debts. Jesus' program for his apostles was to love men so intensely for his sake as to constrain them to love him also. I insist that he has no other program and needs no other.

"Thou shalt love the Lord thy God with all thy heart, and with all thy mind, Thou shalt love thy neighbor as thyself." Let us try majoring on loving God supremely, our neighbors (humanity) as ourselves, and seeking first the Kingdom of God. This will exalt the name of Jesus above every name. When we truly love the Lord we will obey him heartily as never before. If we can lead our people into loving fellowship with Jesus Christ plans will take care of themselves. "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." That is what God wants us to do; and in proportion as we do that we will carry on the work of evangelizing the world. Let us with the utmost sincerity major on love so as to produce whole hearted consecration.—Lexington Study, Fort Smith Ark.

Bryan University, though not yet in operation, at Dayton, Tenn., is said to have a campus of 80 acres, and \$250,000 has been contributed for buildings.

## IS SIN GETTING ANY BETTER?

Sermon preached by J. B. Lawrence, pastor of First Church, Shawnee, Okla. Text, Romans 5:12.

In the text we are told that "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." In discussing this text I want to ask and answer if possible, this morning, four questions: (1) The origin of moral evil; (2) the nature of this evil; (3) the effect of this evil upon man; (4) the cure for moral evil. These things, while not all found in the text, are necessary to a complete discussion of the text and a full understanding of the subject of sin.

### I. Methods of Accounting for Moral Evil.

Whether we want to or not, we must account for moral evil. Whether we are willing to face the issue squarely or not, it is nevertheless a fact that there is something radically wrong with the human heart. Take men of all moral grades, and there is one common feature—there is a gap between what they are and what they ought to be.

There are two ways of explaining this strange but universal fact in human life.

One of these ways, the method of the modernist, is quite recent. This theory tells us that man is not a fallen creature, who began his career in a perfect state and fell into sin, but that man is a creature who has climbed up from some lower form of life to his present position. He is a creature not made, but in the making. And sin is simply the imperfection in his present state of evolution. It is not a principle of evil; there is no guilt attached to it, and there is no penalty, except such as necessarily follows a failure to obey the higher laws of one's nature. Eternal punishment for sin is an error of medieval theology. This is the scientific method of accounting for and explaining moral evil. But this method fails at every point.

The other method of accounting for moral evil is the one given us in the Bible. That method is set forth in the text: "As by one man sin entered into the world and death by sin; and so death passed upon all men for that all sinned."

This method affirms that man was created in the image and likeness of God. Image means the outline or shadow of a thing, and likeness means the correspondence of that shadow-outline to the thing itself. Hence man being in the image and likeness of God corresponds in the essentials of his personality to God. These essentials I take to be as follows:

First, the personality, with its chief characteristic, self-consciousness.

Second, spirituality, with its chief characteristic, God-consciousness.

Third, morality, with its chief characteristic, holiness.

Fourth, power, with its chief characteristic, dominion.

Fifth, self-determination, with its chief characteristics, freedom of choice.

This was man's condition before the fall. There were set before him two things—obedience to God. The thing he had to do was to choose of his own free will and accord whether he would implicitly without lengthy explanations, reasons and arguments as to why he should obey God or not. The whole plan of man's testing is to develop voluntary obedience, obedience which springs from his heart and is inspired purely by trust and confidence in Jehovah. That is the reason the command is simply not to eat of a certain fruit. There could be no apparent reason for this prohibition. There was no argument as to whether the eating or the non-eating would do this or that, but the simple statement of God that if man did eat of this fruit he would die. The purpose is to test man to see whether he will do what God says simply because God says so. You will notice that the command is negative; man is commanded not to eat of this fruit. This is the simplest form a test could take. And yet

(Continued on page 6)



## The Baptist Record

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words and marriage notices of 25 words, inserted free. All other these amounts will cost one cent a word, which must accompany the notice.

### BRAKES OFF.

In our fast age, gasoline age, when nobody walks and carriages are almost as obsolete as state coaches of Andrew Jackson's day, there is need of good brakes. Among the multitude of automobile equipment advertised in all the magazines, not the least frequent, or important, are the brakes for your car—the four wheeled brakes. A sine qua non in any railroad train's equipment, passenger or freight, is a complete system of air brakes. Examination of these is made at every relay station and sometimes oftener. This is a part of Safety First.

But our age is fast not only mechanically, but in many other ways. And when people are going in a hurry there is necessarily danger. Particularly is this true if we happen to be going down grade. And this is the way we seem to be traveling, morally, just at this time. In answer to the question as to whether the world is growing worse, you will probably get diverse and contradictory answers. The answer depends on whether you take a long view or a short view. If you look back over a hundred years the world is getting better; yes over fifty. But if you look back over a decade, the answer will be quite another matter.

This writer is old enough to have cut his eye teeth, but he is not old enough to believe that the world is worse than when he first got acquainted with it. In many ways it is better. But the man who cannot see that we have made a rapid descent morally in the past ten years, well he is the sort of optimist who ought to be sent to the asylum and confined with those who imagine they are millionaires. We are going down hill at present, and with many people the brakes are off, and some have lost control of the wheel.

What are we going to do about it? You can't start your car up the hill till you have stopped it from running down the hill. Personally are you exercising self-control or are you a silly devotee of self-expression? Are you giving free rein to your desires, appetites and will, or are you letting your moderation be known to all men? Do you feel at liberty to spend everything you make unrestrained? Or do you have regard for the future and for the welfare of others whom you might benefit?

In your family do you exercise control and restraint over the children, or do you abandon them to their own will? Sometimes when you slam on the brakes it makes the fire fly, and the brake band gets hot. Are you afraid to do it? This does not mean boxing the children's ears every time they do wrong; but it does raise the question as to whether you have strength of character to control those committed to you.

In our churches the complaint is made that we are not exercising discipline. This is not primarily a question of turning them out. But it is a question of faithful preaching of righteousness, holding up a high standard; personal supervision and instruction by the pastor and by

all the members of the church. Preach the word; be urgent in season and out; reprove, rebuke, exhort with all long suffering and teaching. And this need not be confined to the few minutes in which the preacher stands in the pulpit.

### SALT BUT NO SAVOR

It is not enough for the preachers and churches to discover the putrefaction, the rottenness of the world in which we live. It certainly is not enough to announce it, or denounce it. There is no particular virtue in complaining about how bad things are, and we cannot wash our hands of responsibility by proclaiming that our generation has gone or is going to the "demnition bow-wows." Seeing it and protesting against it are the beginning of our responsibility.

Our age is bad enough, but in comparison with the condition of the world when Jesus and his apostles began their work, our age is like the millenium. This is not said to solace our souls with any sort of satisfaction with present conditions. But it is to inspire us with faith that victory over sin is possible in our generation just as it has been in any generation when Christians turned to God and took hold upon him with a new grip of faith.

But our generation will not be redeemed by a weak and purposeless church. The tide of sin will not be stemmed by a vacillating body of Christians or those who themselves are contaminated with the filth of the world in which they live. Jesus knew the potentiality of even a small group of believers who knew God and exemplified godliness. He said, "Ye are the light of the world; ye are the salt of the earth." He knew there was enough of electrical dynamics in this little group to carry the knowledge of God and his saving grace to the ends of the earth. He knew there was enough of the saving power of the gospel in these men to save as salt the whole world from putrefaction. There was but one small group of believers in the world at that time, but there was no limit to their power.

But Jesus knew that their ministry depended on their character. Their power to save others depended on the saving power of God in their own lives. If their own lives did not exhibit and exalt righteousness, there was no hope for them or for the world. If the salt have lost its savor, wherewith shall it be salted. The hope of the world, of society, of government; the stability of all good institutions depends on the character of the men and women we have in our churches. That group of people who meet to worship God in your community every Sabbath day, these are the hope of your schools, your banks, your city administration, of right standards among state officials, of senators, congressmen, supreme judges and presidents.

But if they fail to uphold the standard of righteousness in their lives all is lost. Would it not greatly help our present distress if we began a campaign for righteous living in our churches? Would not the crime wave begin to subside? Would not our weakness and helplessness in providing funds for the spread of the gospel be mightily relieved? Is not the center and source of our weakness and our trouble right here? Has the salt lost its savor? Have we not kept God out of our plans because we have shut him out of our lives by unrighteousness? Judgment must begin at the house of God.

Last week Miss Traylor conducted training classes in the Oxford Church; Miss Buchanan taught classes at Skuna Valley, near Coffeeville.

Rev. C. E. Welch paid a visit last week to his daughter, who is being treated in a hospital in Texas. The editor had the privilege of supplying for him at West and also preaching in the afternoon at County Line Church, near by. Old friends made the visit a pleasure and new ones are now added.

## THE BLIGHT AND CURSE OF RELIGION

This heading is ambiguous. What we are talking about is the thing that blights and curses religion; not religion a blight and curse. There be those in the world who think religion is a blight and curse to the human race. Examples may be found in Russia, and elsewhere. These examples are generally found where religion has been misrepresented by those who profess to be religious leaders and teachers. But we have in mind now the one thing which utterly corrupts religion, and may in turn make that which was intended to be the greatest blessing to the human race to become its greatest curse.

The one thing which utterly destroys true religion is Insincerity, or Hypocrisy. And so I am spelling these words with the initial letters capitals. We have never written anything, in our nearly fifteen years as editor of the paper, with a profounder conviction and a more earnest desire to be heard.

The one and only hope of the human race and of every individual of it, is true religion. By this we mean the knowledge of God as revealed in Jesus Christ of the Old and New Testaments; the personal acceptance of him by faith as Lord and Savior; and a living union with him now and forevermore. These things imply obedience to him, likeness to him and final conformity to his image in glory. The religion of Jesus Christ will transform a life, a community and the world, when given the right of way. When it is truly preached and truly lived it is the greatest uplifting force in the world, as it is its only regenerating power.

But we are not now writing a panegyric on the Christian religion; we are talking about the thing that destroys it, and perverts it from a power for good to an instrument of corruption. Jesus said, Beware of the leaven of the Pharisees which is hypocrisy. Here he put his finger on the thing that spoils all religion; he indicated its insidious method of working and he would awaken us to the personal and universal danger: Beware! It is like a red light suddenly flashed before you on the road you travel. You are in danger of it and from it. Look out! Don't imagine it is a thing confined to the ancient Pharisee. The disease is deadly and the peril is imminent. Let us not be concerned primarily about its prevalence among others, but about its presence in ourselves.

Hypocrisy in religion may be a conscious and purposed assumption of religious attitude, garb or language in order to deceive others for personal profit or preferment. This is at its worst and what it will always come to in the end. Or it may for the time be a performance of certain religious rites with no special purpose and without any conscious design to deceive. But in any case it is the hollow and insincere expression of a religious emotion which does not really exist in us. It may be from force of habit; it may be in conformity to custom, or it may be for the purpose of securing some temporal advantage. But always it is manifesting outwardly a religious attitude which we do not really possess.

Now who is there among us that has not at some time caught himself at such an exhibition of insincerity or insidiously tempted to do so? Have you never sung a hymn whose words express a sentiment which is not true at the time in your own heart? Remember you are talking to God when you sing. Have you in praying been tempted to say what in the quiet of your own soul you would have to acknowledge is hardly true? Have you expressed in the tone of your voice, or sought to do so, what you have not felt in your soul?

The great source of hypocrisy is a desire to be seen of men, or to be commended by them. When our religious services are to secure the approval of man they are wholly lacking in genuineness. For this reason Jesus said, "Do not your righteousness before men to be seen of them, else ye



## CURSE OF

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have no reward of your Father in heaven". And then he specifically cautions against this mistake in praying and in fasting and in almsgiving. A religious service is an act done with reference to God, and wholly with a view to meet his approval, and through love and loyalty to him. There are too many people today who are vainly trying to hold on to what they call religion, but leaving God out. It can't be done. Not only he can't be left out; but he must be the one person whom we serve and seek to please.

Remember that when Jesus was warning against hypocrisy, he was talking primarily to preachers and religious leaders. Leaders are much more subject to the temptation and in danger of the sin of hypocrisy than other people. A man has no right to preach to others what he has not preached to himself until the truth has controlled his own spirit and life. To preach what he does not practice is abominable hypocrisy. A man can not be justified in preaching what is true merely in the Book, it must be true also in him. Let him that prophesies, prophesy according to the proportion of faith, that is only what he has personally appropriated in his own experience by faith.

There is not one of us but needs to pray the age-old prayer: Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.

Attendance at Clarke College has reached 250 at this time, the largest ever at this period of the year.

Brother J. M. Causey of Marks sends his twenty-sixth annual subscription to the Record. And yet he is a young man.

Evangelists Kyzar and Canzoneri are assisting Pastor Mack Jones in a meeting at Lucedale. You may help by prayer. See Romans 15:30.

Driftwood: "We ought to give the more earnest heed to the things which we have heard lest haply we drift away from them."

Someone suggests that oil and "holy water" are about to unite to make trouble between Mexico and the United States.

Pastor J. L. Boyd of Magee was awarded the prize of \$25.00 by Dr. Alldredge of the Baptist Sunday School Board for getting out the best Associational Minute of any Clerk in Mississippi. The second prize was won by Mrs. J. P. Harrington of Copiah County.

We got this story from a Methodist preacher who was at one time chaplain of a state penitentiary. After he had labored with the men earnestly fourteen negro men came to him and told him they had become Christians and wanted to be baptized. Although he was a Methodist preacher he didn't need a dictionary or an interpreter for him to understand what they meant when they said "baptized". So he went to the sergeant and asked that a time be fixed and preparations made for baptizing these men in the river near by. This official was scornful of the proposal and unwilling to have anything to do with it. But the chaplain knew that it was the officer's duty to cooperate with him and demanded compliance. The day was set and the chaplain thinking it might be more agreeable all around engaged a negro Baptist preacher to administer the ordinance. When the time came the sergeant asked the chaplain if he wanted the guns brought along to the baptizing. He told him to come on with his guns and if anybody tried to run away he had permission to shoot. The men marched into the Mississippi River and were solemnly buried in baptism. A few weeks after that the sergeant called the chaplain and said, "Say, Parson, you know them niggers is a new bunch. They are the best men we've got."

## Convention Board Dept.

## THE MEETING OF THE PROMOTION COMMITTEE

A meeting of the Promotion Committee of the Southern Baptist Convention met in Nashville, Jan. 7, 1927, for the purpose of considering and planning the work for the remainder of this year and for 1928. The work considered by the committee follows:

1. Percentage of distribution of funds for 1928. In the opinion of the committee not many changes will be necessary in the present allocation. A Committee of seven was appointed to work out the percentages, and to report, prior to the meeting of the Southern Baptist Convention, which meets in Louisville, Ky., May 5. Dr. I. J. Van Ness, is the Chairman of this committee.
2. Increase in circulation of denominational papers. This question was discussed, but no definite plans were suggested, as the matter is to be one of the chief topics of discussion during the joint meeting of the State Secretaries and Editors of Baptist papers of the South, January 26, in New Orleans.
3. Missionary Day in the Sunday Schools. The committee recommended that the offerings made during the special days in the Sunday Schools, namely: Home and Foreign Missions in April, Christian Education in June and State Missions in September, be made to the whole Program and divided on the regular, established percentage basis, each of the seven causes receiving its proportional part of the offerings made on those days. This is another step which will help to establish and to solidify the Cooperative Program. While there were those who favored the April offering for Home and Foreign Missions, it was the consensus of opinion that these two causes would, during the year, receive more by placing the emphasis on the whole Program during these days than they would by turning aside from the Cooperative Program to emphasize special gifts.
4. "Denominational Day". The committee recommended the observance of "Denominational Day" for all of the Baptist churches in the South, and that the Sunday School Board be requested to encourage the observance of the day insofar as may be possible. Such a day was observed just prior to the 75 Million Campaign and proved to be very, very profitable in many ways.
5. Church Covenant Month. The committee favored what is to be called Church Covenant Month. The purpose of this is to acquaint all the members with the Covenant into which they enter when they become members of churches. It was also recommended that the month of March next be designated as Church Covenant Month. It was further recommended that pastors be requested to read or have read publicly upon frequent occasions the Church Covenant to those who are making application for church membership.
6. A total financial objective for Southern Baptists for 1927. The total objective recommended by the committee calls for \$8,150.00. This sum is to be divided between local and denominational work. These figures were arrived at by ascertaining the total financial objective of the various states. The states proposed to divide their total financial budget for state and southwide, as follows:

	South-Wide	State
Alabama	45%	55%
Arkansas	40%	60%
Florida	45%	55%
Georgia	50%	50%
Illinois	50%	50%
Kentucky	50%	50%

Louisiana	30%	70%
Maryland	50%	50%
Mississippi	50%	50%
Missouri	45%	55%
New Mexico	35%	65%
North Carolina	50%	50%
Oklahoma	45%	55%
South Carolina	45%	55%
Tennessee	50%	50%
Texas	50%	50%
Virginia	50%	50%

It was found that if this objective can be reached that South-wide and denominational work will receive nearly \$4,000,000.00, and in the opinion of the committee this would bring substantial relief to the boards which are so heavily in debt.

7. One thousand \$1,000.00 gifts. The General Director, Dr. A. J. Barton, recommended to the committee that a thousand \$1,000.00 gifts be obtained from individuals throughout the South, this to be over and above the regular church subscriptions and to be obtained from those who are able to make large gifts, but will not subscribe it through the church. This recommendation was referred to a separate committee to be worked out. In the opinion of some the \$1,000,000.00 can be easily raised by asking for \$100.00 gifts, \$200.00 gifts and \$500.00 and \$1,000.00 gifts. If this extra \$1,000,000.00 is raised the churches will receive credit whenever members make contributions, and the sum total will be added to the regular program subscriptions and divided on the percentage basis.

Everything indicated during this meeting that the cooperative plan of work is steadily gaining in favor among our people. Belief was expressed to the effect that if the cause is saved we shall have to save all of the divisions and departments of our work together.

Are you transformed or merely reformed? Read Rom. 12:2. Be ye transformed by the renewing of your minds.

We learn with regret from The Baptist Advance of the death of Rev. C. H. Webb, a native Mississippian and pastor for several years in this state, but later in Louisiana, Texas and Arkansas.

Dr. George B. Eager, according to the Western Recorder, plans to write an autobiography. To our way of thinking there is no more interesting or helpful kind of writing in the world.

The Alabama Baptist finds that it is older than it thought it was, being born not in 1878 as previously supposed but in 1835. Well, ancient and honorable, we felicitate you and shall always regard you as an elder brother—no, not a sister.

While everybody sympathizes with the Roumania Baptists because of being persecuted and posterity will despise the country which permits it, yet if we had more persecution and more faithfulness under such tests in our own country we might have more Baptists and better ones. In few countries are Baptists multiplying as in Roumania.

Dr. R. B. Gunter attended last week the meeting in Nashville of the Commission on Cooperative Program. They had under discussion such matters as percentages of distribution for 1928, increase in circulation of the denominational papers, missionary day in the Sunday Schools, observance of denominational day annually in the churches, church covenant month for developing the spiritual life of our members, a total objective campaign (not a debt-paying campaign), the securing of one thousand gifts of a thousand dollars each from men, and five hundred gifts of five hundred each from women. Many of these objectives will require further consideration and time for working them out.



(Continued from page 3)

it is a complete test, because if man fails to obey God in this simple requirement, then he could not be trusted to obey Him at all.

Man believed Satan and disbelieved God. He made his choice according to his belief. He obeyed Satan and disobeyed God. The result of this disobedience was the fall of man. His sin was disobedience to God.

What was the effect of this transgression?

First, man became vitiated, stained, propensitized, and naturalized in a state of disobedience to God. That is, his life became corrupt. There was established in his heart enmity towards God. He was confirmed in his lawlessness. He became static in disobedience.

Second, he lost his relationship and standing with God. Having failed in the test which was given to prove whether he, of his own free will and accord, would believe and trust and obey God or not, he is now cast out of the garden as unworthy of close communion with God.

Third, he died spiritually, that is, he lost his chance to eternal life by the process of obedience. Spiritual death in its final analysis is separation from God. And when man was separated from God by disobedience he died. There is this deeper meaning, however, to be given to this transaction; spiritual life was an attainment to be secured by obedience, and when man disobeyed God he had forever destroyed his chance to secure life by obedience. Not having spiritual life in the higher sense in which we find the term used in the New Testament before his disobedience, man by his disobedience forever deprived himself of the attainment of that life. If he gets spiritual life now, it must be the free gift of God and brought to him on another basis than that of obedience.

Fourth, the life channels of his nature became infected so that they were vitiated with the germ of disobedience. That is, man fell under the power of Satan who having captured his will brought it under subjection to his nature so that he became enmity against God. This being man's nature, he transmitted it to his posterity, so that all future men were biased to evil.

Fifth, this moral and spiritual condition of man became static in so far as it effects his relationship to God. Man, in so far as his own power is concerned, is totally and wholly lost. He cut himself, by his sin, off from every hope he ever had of gaining eternal life by obedience to God's commandments. After his fall, if he is to have eternal life, it must be extended him as a matter of grace and secured for him through an atonement made by a prepared Savior.

This gives us man's moral condition. The result of this condition is an utter lack of conformity to the will of God either in act, in disposition or state. Or as Paul puts it in Romans 8:7, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

## II. The Nature and Essence of Sin.

Let us now turn from the question of how sin originated to the problem of its nature and essence. It is well to ask the question, what is sin?

Sin may be summarized as threefold: (1) a state, absence of righteousness; (2) a nature, enmity toward God; (3) an act, the violation of, or want of obedience to the revealed will of God.

Sin is a state of being. "Wherefore as by one man sin entered into the world and death, by sin: so death passed upon all men for that all sinned"—that is, death passed through this one man unto all men because all men sinned in this one man.

This is what we call depravity, or inherited sin. It is a state or condition which is fixed upon us because of our relation to the first man who sinned. Now, there is no doubt about this state. We are in a lost condition because we are members of a lost race. We do not have to commit any act of sin to need the redemption of Christ, for we are dead in trespasses and in sins. There is a deep seated philosophy in all this.

That philosophy is the law of heredity. We are not the products of today nor of yesterday. We did not begin to be when we first drew the breath of life. We are the products of many centuries. We began to be when God breathed into man's nostrils the breath of life and man became a living soul. Our life was in the loins of Adam, the first man. His destiny was our destiny. When he sinned we sinned. When he fell we fell. The stains of transgression which blackened his veins also darkened ours. And the state into which he came as a result of sin is the state into which we came as a result of our heritage in him.

So Adam lost the race. And Christ saves the race. Adam lost his chance, and he lost us our chance to be saved by obedience. He brought doom upon himself and he brought doom upon us also. His state after his sin was that of separation from God, and our state was the same. He was a lost soul without God's redemption, and so are we as a result of his sin. And all of this is the result not of our transgression or of anything we have done, but it is wholly the result of what Adam did.

This is not all nor is it the worst. As a result of Adam's sin we have inherited a nature which is at enmity toward God. "The carnal mind is at enmity towards God, is not subject to His law, neither indeed can be."

A good definition of sin is: "Lack of conformity to the law of God, either in act, disposition or state." The words ordinarily translated "sin" or used as synonyms with it are as applicable to disposition and nature as they are to acts. These words literally mean "missing the mark," "failure," "coming short." The New Testament description of sin brings distinctly to view the states and dispositions, not simply transgression of law, but lack of conformity to law, or lawlessness. (1 John 3:4).

Christ in His interpretation of the law goes beyond the mere outward act and centers moral evil in the heart from whence the act springs. Anger in the heart is murder. (Matt. 5:22). Impure desire is adultery. (Matt. 5:28).

This means that Adam's sin and transgression not only resulted in bringing about a lost condition to the race, but it also resulted in fastening upon the race a depraved nature. When Adam sinned he not only lost his standing before God, but he also lost his innocence and became not only guilty but also wicked. Before his sin he had the opportunity of forming an allegiance with God and becoming subject to His will and conformed to His nature. In his sin he refused allegiance to God and accepted allegiance to the devil, which allegiance brought his will under subjection to Satan and his nature in conformity to Satan's character. This set him at enmity against God, not only causing him to be disobedient to the will of God, but fixing his nature in antagonism to God.

Sin is also an act, or want of obedience to the revealed will of God. In 1 John 5:17 we are told that all unrighteousness is sin. In the realm of sin there is sinfulness and sins. Sinfulness refers to a condition of being, sins to the acts by which that condition is expressed. The one has to do with character, the other with conduct. The one is the root, the other the fruit. Sins as acts are of two kinds: omission and commission. Omission sins are failures to do our full duty. Whenever we leave undone anything that ought to be done, when we fail to speak or think or act as we should, we are guilty of the sins of omission. Over us hangs at every moment God's eternal "you ought" and there is no escape from it except by perfect obedience. There are also the sins of commission. These are the violations of God's laws. This is the doing of things that should not be done. Over us hangs God's eternal "Thou shalt not" and there is no escape from it except by complete conformity to His will.

From the nature of sin as set forth in this threefold summary it is seen in its true essence. In state, in nature, in act, man is at variance with God. His state is condemnation and death;

his nature is enmity and rebellion; his acts are disobedience and unbelief. No wonder Paul has drawn such a terrible picture of human sin. From it there is no escape except through the redemption of Christ Jesus.

## III. Sin and Crime Contrasted.

In order to strengthen our thinking on this question I want to draw a contrast between sin and crime. There are a great many people who identify sin and crime as if the two were the same. The result is a false conception of the nature of sin.

Crime is the violation of a human law, sin is rebellion against God and lack of conformity to the law of God. All crime is a sin, but not all sins are crimes. For instance it is a sin to have hate in your heart, but it is not a crime until that hatred expresses itself in murder. This contrast threads itself all through this question of sin and crime.

Take another contrast between sin and crime: crime is capable of classification into big and little or great and small, but sin is not capable of such classification. Murder is a greater crime than pilfering, but it is not a greater sin. In fact, hatred in the heart is classed as murder in the catalogue of sin. Now the reason for this is that sin is an attitude, a posture, a nature, a disposition, a state—all of these things can be best expressed perhaps by the term "rebellion." Now if a man is in rebellion what difference does it make whether he commits one act or another, each act is an expression of the one state of his heart,—rebellion. During the Civil War, Lee was in rebellion against the United States Government. What difference did it make whether he was marching peacefully across the field of Virginia and Maryland, or fighting a decisive battle like that of Gettysburg? It was all in the program of rebellion. So is it with the sinner, he is in rebellion against God, and whatever he does, be it this or that, is the act of a rebel.

So let us not classify sin as if it were simply crime. It is vastly deeper and bigger than that. It is a moral state, it is a depraved nature, it is a rebellious will, it is a heart or enmity against God, it is an attitude of life.

## IV. The Remedy For Sin.

There is but one remedy for sin, and that is the blood of Jesus Christ. Man's whole nature must be rectified. The moral law of God must be satisfied. Every legal demand must be met in full so that the justice of God shall have no complaint. This can alone be done, and this has been done, by Jesus Christ, the Eternal Son of God, who took upon Himself our sins and bore them in His own body on the Cross. "So if any man sins we have an advocate with the Father, even Jesus Christ the righteous, who is the propitiation for our sins and not for ours only, but also for the sins of the whole world."

## "CHRIST OF THE INDIAN ROAD."

It is indeed strange how men will differ in their estimation of the value of things. I notice in "The Baptist Record" where Bro. E. C. Sellers praises to the highest the little book, "Christ of the Indian Road." My estimation of it is quite different. While it is true, as of most all books, it has some good things in it. But as a whole I consider it of small value; if not to say the least, misleading. It is a strange book, weird, fascinating and full of sentiment, but absolutely void of any plain teaching of the gospel of Christ. After one has read it—if he knows and loves the plain doctrines of the gospel of Christ—he can't help but feel that the author has set forth "another Jesus," that Paul did not preach. I do not write this to hinder the sale of the book, for—no doubt—it will help to advertise it. But I write it for the benefit of those who may read it; that they may think for themselves as they read, and compare the Jesus that the book sets forth with the Jesus that Saul preached.

J. E. HEATH,  
Duck Hill, Miss.



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J. E. HEATH, Duck Hill, Miss.

## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### COMPLETING THE CANVASS

Permit me to call your attention again to the great importance of completing the Every Member Canvass. This is the one supreme task before us. The way we address ourselves to this, and the degree of success we attain too will determine the success or failure of the 1927 program. Every denominational enterprise we foster is looking to us, and is dependent upon us, for the necessary means to carry on.

The Every Member Canvass gives each individual Baptist the opportunity to voluntarily pledge his personal loyalty and means to the support of every denominational enterprise. In pledging himself, and the means, which God has blessed him with, he is saying by this token, "I believe in missions, education and benevolence, therefore, I am willing to back up my faith in the seven causes that constitute the Cooperative Program with my life and means."

With every power of my being, I call upon every Baptist man, woman and child as comrade in a common cause to do their best in these testing days. Prove the sincerity and depth of your love for Christ and the cause for which he laid down his life: the redemption of the world. He gave his best—his all for us. Shall we not give our best to him?

Let every Associational Organizer, and every church member, who reads these lines throw themselves whole-heartedly and sacrificially into the completion of the Every Member Canvass.

### WHAT A SUCCESSFUL EVERY MEMBER CANVASS WILL DO.

The success of the Every Member Canvass, and the proper budgeting of our churches, will mightily strengthen the business policy of the churches, and assure every denominational agency of the necessary means to prosecute the work assigned it. The Baptist Orphanage is charged with the responsibility of caring for the orphans in our State. We have said to Brother Carter, "We are behind you with our prayers and means. We believe it is our Christian duty to take care of those who have been left fatherless and motherless, and to put within the reach of every orphan boy and girl the training essential to good citizenship." Do we believe this so thoroughly that we are willing now to pledge our support through the Every Member Canvass?

We have long believed in Christian Education as being indispensable to good citizenship; to trained, spiritual leadership. Our faith has taken root and expressed itself in concrete form in the wonderful buildings we have placed upon the campuses for our colleges. It would be the height of folly, a rebuke to our faith, and to call in question the sincerity of our honesty if we should now prove disloyal to our denominational colleges by refusing to pledge our support through the Cooperative Program.

The same principle will apply to every enterprise that has to do with bringing Christ's Kingdom in. Every South-wide and State-wide interest is looking to us for support, and if we will give them our time, prayers and means in this cooperative effort through the Every Member Canvass no cause will suffer, but every agency will be able to carry out the will of Christ in its sphere.

I was privileged a few days ago to visit one of our cotton mills, and observe the operations step by step as the machinery took the crude cotton from the bale, and turned it into the finished product. Every step was essential. Every piece

of machinery necessary. Every workman was responsible for his part in the process. There was progress and purpose and symmetry in the whole process. I thought, as I observed this, of our Cooperative Program. What are we attempting to do through Foreign Missions, Home Missions, Christian Education, Orphanage, Hospitals, Seminaries and Relief and Annuity? What is the supreme purpose and controlling motive behind the Cooperative Program? It is to enthroned Christ in the hearts and lives of all people. Through missions, we are attempting to preach the whole gospel to the whole world; through education, we are seeking to give to the world that type of citizenship and spiritual leadership necessary to the best interest and development of our great nation; through orphanage, we are attempting to care for the whole life of our boys and girls; through hospitals, we are ministering to the sick and the suffering; through relief and annuity work, to care for our aged ministers; through our theological seminaries, to train the ministry, and prepare missionaries for the home and foreign fields; in it all, we are seeking to turn out the finished product. It takes the whole program to minister to the whole man, and to complete the finished product. We cannot say to missions, we have no need of you. To education, we can get along without you, or to orphanages or hospitals, or any other cause, that we can survive without you. The whole Program is essential. It is a perfect whole, a unit. Let us see that each cause is given its proper place and standing in the program by pledging through the Every Member Canvass.

### A VERY SICK BUDGET

Pastor: "What is the matter with our budget? It will not work."

Answer: "Brother, your budget is sick. What are some of the symptoms?"

Symptoms:

1. The budget was adopted by a bare majority of the members present.
2. Only a part of the membership subscribed to it.
3. Not all those who subscribed are paying at all.
4. Many who pay occasionally are far behind.
5. There is a general feeling against it.

There are several causes for this new disease, known as ANTIBUDGETITIS. It is a rare malady, and needs immediate but not severe, treatment.

Its causes should be understood before any remedy is prescribed. Among the many cures for this recent disease the following:

1. Nobody took the matter of the budget seriously. It was suggested by someone, maybe the pastor, and all consented to "TRY" it "OUT" and "try" and "out" have been the big words in the entire experiment.
2. Not much time was given to preparation for it, and no one understood it then, or understands it now.
3. Carelessness in selecting the committee to work it out and present it to the church.
4. The canvassing teams were not carefully selected, and received no training for their great task.
5. Only a few of the teams worked at it at the set time, and those who did go out did not work very hard. All seemed to think it could be done at any time as well as the time set.
6. The membership of the church did not remain at home that afternoon to receive the

canvassing teams and make their subscriptions. They decided to do other things, and see members of the teams on the street or in the stores the following week and attend to it.

7. When the teams returned from the canvass they resigned, and turned over to the pastor the incomplete list, and "forgot" it.
8. The envelopes were not ordered in time and were not received until the week following the canvass, and then they were not wisely distributed.
9. The canvass was made during the first Sunday of the new church year, and the envelopes distributed the third week of the new church year.
10. The committees, or teams, never had a meeting after that fatal afternoon of the canvass, and never followed up the canvass to reach and enlist those not visited.
11. Those who have joined the church since that time have not been seen and enlisted.

### CONCLUSION:

No wonder the poor child is sick. It will die unless something is done. (The Baptist Standard).

### WHAT 26,899 HENS CAN DO

There is a white leghorn hen at Auburn, Ala., which during a year or 365 days laid by actual count 329 eggs. This hen made a record which places her among the famous hens of the United States. The eggs she laid weighed all together 41.1 pounds. At the close of the contest this hen herself weighed 3.2 pounds, therefore, she produced in eggs 12.8 times her own weight. Now 329 eggs would equal 251-2 dozen and at 50 cents a dozen this would amount to \$12.75. The total contribution of the Baptists of Alabama for the fiscal year ending October 30, amounted to \$342,965.46 and 26,899 hens like this famous leghorn would have in one year produced as much as the 275,000 white Baptists gave to all missionary and benevolent causes. Of course, comparisons are odious and especially when hens are ahead of men and women, but the fact indicates that in spite of the low price of cotton and every other drawback one can think of the people are not giving anything comparable to their means.—Ala. Baptist.

Charles A. Walker, pastor of the First church, Dover, Del., and editor of the Baptist Year Book, has again added to the debt of the denomination to him by the publication of the year book for 1926-1927. The table of contents reveals an array of itemized information which must have cost the editor many weary weeks of research and an endless amount of patience to gather and classify and prepare for the press. The proof-reading alone must have consumed days of the closest possible scanning of enough galley proof to make a book of 400 pages. It is published by the American Baptist Publication Society, not as a private enterprise for financial profit, but to furnish the denomination—even at a heavy annual loss—with such records and statistics as will correctly represent the progress of Baptist work and organization in America and in foreign lands so far as American Baptist missions are concerned. The year book is indispensable for every Baptist minister who wishes to be informed and have at his hands a ready reference to the name of every Baptist minister in America, to every Baptist missionary and to every Baptist organization North and South and in Canada. In paper covers it costs seventy-five cents and may be ordered from the Publication Society.—The Baptist.

The Alabama Baptist says "The Alabama Convention has never presumed to exercise any authority over the churches in any matter of doctrine or practice." Do you know of any other convention of Baptists that has?



# Mississippi Woman's Missionary Union

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## THE LAGGARD

I did not mean to lag. When first He came,  
 And looked into my soul and called my name,  
 Quickly I answered with a yearning heart:  
 "Yea, Lord, I'll follow Thee where'er Thou art."  
 And instantly I left my earth worn way,  
 And close beside Him walked from day to day.

I did not mean to lag. But came an hour,  
 When Pleasure, worldly wise, gripped with such  
 power,

My weak resistance waned. I dared to say:  
 "I'll pause for just a moment, Lord, to play."

Ah, how the path was roughened, and the feet  
 full sore,  
 Before this Laggard caught His step one more!  
 Margaret McRae Lackey.

Jan. 2, 1927.

My New Year's Resolution:

I will start the New Year right

I will subscribe to World Comrades

Here's My Dollar.

World Comrades, our young people's mission-  
 ary magazine, \$1.00 a year. 1111 Age-Herald  
 Bldg., Birmingham, Ala.

## REPORTS.

This Secretary has not reminded you or RE-  
 PORTS for quite awhile. She has not forgotten  
 to do this. She has certainly felt that a remind-  
 er might help. But she has waited patiently,  
 hoping ALL reports would come in this closing  
 quarter without a reminder:

Sister Secretary have you sent YOURS? Please  
 look into it at once; and do let us have a FULL  
 report from each Society in the State this time.

## A MESSAGE FROM FRIENDS IN AFRICA

Ogbomoso, Nigeria  
 West Africa  
 Nov. 15, 1926.

Dear Friends:

First of all, Doctor Lockett and I wish, for  
 each of you and yours, the happiest New Year  
 that you have ever had.

We are planning to spend Christmas at Abeo-  
 kuta with the faculty of the Girl's School, Mrs.  
 Lumbley, and Misses Edons, Anderson and Per-  
 ry. Mr. and Mrs. I. N. Patterson who have  
 charge of the Boy's High School, and Miss An-  
 derson, director of the W. M. S. in Nigeria live  
 in Abeokuta, and will be there at that time. Lu-  
 cile Reagan of Big Spring, Texas, whom many  
 of you know, will join us there. We are contem-  
 plating a merry Christmas party when we get  
 together.

Mrs. Lumbley will be returning from London  
 where she has spent her furlough, and will reach  
 Lagos the twenty-third of December. We shall  
 use Mr. Carson's Ford and go to meet her, re-  
 turning to Abeokuta with her and Lucile Reag-  
 an the afternoon of the twenty-third. Abeokuta  
 is sixty miles from Lagos on a good highway.

The poinsettias which are blooming so pro-  
 fusely during this dry season will be the only

thing that is a real part of Africa, that we shall  
 have to remind us of Christmas as it is in Amer-  
 ica; because December is one of our hottest, dry-  
 est months here. Nevertheless, we shall cele-  
 brate Christmas in the good old fashioned way.

Needless to say, the very joys of Christmas  
 will bring back more poignantly the loss of our  
 precious children. There are five children in  
 Ogbomoso, you know. We love them dearly, but  
 shall really be glad to be among only grown peo-  
 ple Christmas day.

All of us missionaries on the field are feeling  
 very deeply the terrible financial strain of our  
 Foreign Mission Board. This last mail brought  
 us the terrible news of the two hundred dollars  
 cut in the appropriations for all foreign fields  
 over last year's cut. That is almost unbearable,  
 but even worse is the fact, that again this year  
 no more new missionaries are to be sent out, and  
 even those home on furlough will not be allowed  
 to return to their respective fields until financial  
 aid comes. Surely, surely our Southern Baptists  
 will see the error of their ways this year and  
 wipe this debt out.

All of our prayers for this, I am sure, have not  
 gone up for naught. We feel there must be a  
 change for the better in the near future. Every  
 missionary out here that I know is doing the  
 work of several people, and many are grieving  
 their hearts out that they cannot do more. We  
 see such crying needs every day. So many places  
 where small groups of Christians have moved are  
 begging for a missionary to lead them. We have  
 trained men and women in the South begging to  
 come to our fields, but the funds are lacking.  
 Why can't our people see we are robbing these  
 heathen people of God?

I wish that each of you could have attended a  
 praise and prayer service held in our Seminary  
 a few weeks ago. We were deeply touched by  
 the earnest requests of these young men for  
 prayers for these who are lost in this land. You  
 know it isn't unusual in this heathen land for  
 children to lead even their parents to Christ.  
 The parents are ambitious for their children to  
 learn, and send them to our mission schools, here  
 they are converted and then take the good news  
 to their parents, sisters, brothers, and friends,  
 and even unto strangers.

One of the sweetest things I have heard of in  
 this land was when two women came, not long  
 ago, to Ojoru church bringing their idols to be  
 destroyed, and applying for membership in that  
 church, stating that they had been led to Christ  
 by their own small children who attend our Day  
 School. Truly, "A little child shall lead them."

Our women's work is very encouraging, too.  
 The women even go out to villages far distant  
 from here to preach the gospel to the lost.

On the other hand, the most terrible heathen  
 practices go on almost at our doors. One of the  
 pastors has just come to say that a woman who  
 was a Sango worshipper was killed by lightening  
 this afternoon. Sango is the god of thunder.  
 Tomorrow their heathen festival is to begin. The  
 Sango priests surrounded the house and forbade  
 others to take the woman from the burning build-  
 ing. The pastor says that all the people can now  
 see is part of a foot and limb still burning. The  
 Sango priests claim that the god of thunder has

literally consumed bones, flesh and all but this  
 part of the limb. Several of our white mission-  
 aries now are going to investigate. We suspect  
 foul play. In all likelihood the Sango priests set  
 the house on fire, knocked the woman in the head,  
 severed her limb from her body, set it on fire,  
 and after removing the body called people to see  
 but forbade their entering the place. Just such  
 things have happened before. If there is suffi-  
 cient proof of foul play, of course there will be  
 a government investigation and proper punish-  
 ments.

Not long ago an Ifa worshipper decided the  
 god of the harvest required a human sacrifice  
 that his grain yield might be greater. He caught  
 a neighbor's child removed its heart and placed  
 it in his granary, then hid the body. When the  
 child was missed he even helped join in the hunt.  
 Someone suspected the guilty man, the child's  
 body was located, and the heart found in this  
 man's granary. There was enough Christian in-  
 fluence in the village to keep the people from  
 fearing the wrath of the Ifa god, so this wicked  
 brute was taken before a white officer, and the  
 last we heard he was in prison awaiting his trial.  
 We feel sure that hanging will be his end; and he  
 well deserves such a death.

These people dare not harm a white man. They  
 know their foul play would be exposed, and that  
 they would be punished according to the crime  
 committed.

Janta, the head messenger for the Alofin, that  
 is, king of the Yorubas, is now in the hospital  
 here. In a way, he is more important than the  
 old king himself, since the Alofin remains in his  
 palace and dispatches Janta to settle affairs of  
 state for him. Also Janta has been head mes-  
 senger we would say prime minister, under the  
 two former Alofins before this present one, and  
 is considered a great man among the Yorubas.  
 We have been praying for him and talking with  
 him since he has been here. A week ago last  
 Sunday he told Doctor Lockett that he was go-  
 ing back and tell the king that he has accepted  
 Christ as his Savior. We hope he will follow  
 this profession of faith with baptism, and be the  
 means of leading many to know the Savior. It  
 will be a fight for him, though, because the king  
 is supposed to be the head of some prominent  
 heathen worship to be king, and his head mes-  
 senger assists him in all heathen celebrations.

THE LOCKETTS.

Amos would read with pleasure a recent edi-  
 torial in the Herald of Gospel Liberty. It notes  
 that Kresge stock paid last year 41 per cent and  
 in the last ten years has paid 450 per cent. But  
 the United States woman's bureau reports that  
 80 per cent of the employees of the five and ten  
 cent stores of the country receive less than \$12  
 a week. Whereupon the Herald reflects: "He  
 is living in a fool's paradise and knows nothing  
 of either history or human nature, who kids him-  
 self into believing that human society will con-  
 tinue indefinitely to permit hard-working women  
 to toil for less than a living wage in order that  
 the wives and daughters of the millionaire own-  
 ers of the business may flaunt their prodigal lux-  
 ury and waste in our eyes."—The Baptist.



## B. Y. P. U. Department

"We Study That We May Serve"  
Auber J. Wilds, Field Secretary

### Our Calendar

January—Standard Month. February—Bible Reading Month. First Quarter is Standard Quarter. Mississippi is trying to have 150 A-1 Unions this quarter. There may be 149 without yours so we must count on yours if we reach our goal.

### Peppy Pepper Union B. M. C.

Tune—Aulde Lang Syne  
Every union has its pep,  
The most they say have we;  
So if you'd be a peppy pepped  
Come and go with me.

We're one of the six B. Y. P. U.'s on the Blue Mountain Campus and we are the best of the lot. Our thirty-two members are the peppiest girls here and we've done some fine work. For two months our general average has not been lower than ninety-five per cent, and on our last Sunday of 1926 we made ninety-nine and a half per cent. Our next semester is going to be better still, and you'll surely hear great things from us soon.

—Effie Griffin, Cor. Sec'y.

### How One Leader is Solving Her Problems

We are giving here some parts of a letter recently received from one of our best Intermediate Leaders hoping that the suggestions may prove helpful to other leaders. Please note especially the last few lines.

"We resolved as soon as I became leader of the union (and saw a talented group of young people who can really do things) to try to ALWAYS have a GOOD program, and have some little something out of the ordinary each week. We vary the program each Sunday (always using the program given in the Quarterly however) and I want to tell you how we varied the program a few Sundays ago. We not only followed the suggestion in the Leaders Quarterly and had hand painted programs, but made them in the form of a folder so they might be pasted in a memory book and kept."

"For Dec. 5, the program was 'Jesus Is God'. I puzzled for awhile trying to think how I could work in something different, so as I studied the parts about 'Witness of the Son', the 'Witness of Works', etc., I decided that a court scene would be the thing so that is what we had. The Group Captain was the defense attorney and those on program were witnesses for Him, relating the facts that showed that Jesus was God. The president was the judge, telling the attorney to call the next witness. The president (judge) makes the last talk summing up what has been said, and read a paper based on Isa. 53 ff. and the gospel story that fulfills that

prophecy from several books in the N. T. and concludes by showing that there is no other verdict possible and instructs the jury 'to find for the defense' (the jury those not on program), all rise and sing 'Bring Forth the Royal Diadem and Crown Him Lord of All'. Then we had a solo 'What Will You Do With Jesus'.

"I will say this much—since we began this intensive work on PRO-GRAMS, our dis-order problem has disappeared and we have largely solved our on-time business too. So there must be a key—I am sure there is and it is spelled this way W-O-R-K".

### Harperville Intermediates Get Bible Readers Awards

We are delighted to give herewith the names of NINE Intermediates of the Harperville Intermediate B. Y. P. U. who are receiving Bible Readers Certificates for one year's readings and seals for two years' readings.

Those receiving the award for one year reading—Aubry Townsend; Myrtle Mills; Nora Mills.

Those receiving seals for two year's readings—Estelle May; Lila Mae Brantley; Gladys Tucker; Myrtle E. Hays; Aldeen Tucker.

### Bucatanua Organizes

We are delighted to have the report from Mrs. Eva Haynie of the newly organized B. Y. P. U. at Bucatanua. We welcome this union into the circle and hope to be able to count them as one of our A-1 this quarter.

### WHAT'S COMING IN MARCH?

Well that may seem a foolish question to ask but we like to ask it just to see the BIG GRIN that comes over the faces and hear the SHOUT back, "THE STATE S. S. AND B. Y. P. U. CONVENTION". RIGHT you are and it is to be at GREENWOOD. I was over at Greenwood last week and they are beginning now to get ready for us, and "Let's Go 2,000 Strong". That's our slogan.

### Study Course Week

OUR AIM THIS YEAR is 8,000 R. Y. P. U. Awards. Study Course Week will be here pretty soon; it's the second week in March, so begin now to plan for it, decide what books you will teach and who will be the teacher. IT'S THE INSTRUCTION COMMITTEE'S BIG OPPORTUNITY.

### DO YOU USE THE MATERIAL IN THE BACK OF THE QUARTERLY EACH WEEK?

Oh boy! That's the B. Y. P. U. Magazine, it's the best yet and I wouldn't do without it. Fact is I couldn't and put my job over as I

should. That is the expression from a B. Y. P. U. officer who knows a good thing when he sees it and then uses what he sees.

### HANDBORO B. Y. P. U.

New officers for the ensuing quarters were elected and installed last evening at the Handsboro B. Y. P. U. Miss Marie Hamil was chosen as president, Bessie Chapman as vice-president, Letitia Fredrich as secretary and Higdon Coleman as treasurer. The group captains for the two groups of the union for the next quarter will be Higdon Coleman, group A and Roy Stanton, group B. Jack Stanton was appointed as quiz leader and Gwin Fredrich and J. P. Cuendet were reelected as pianist and chorister respectively. The union has been in operation for only three months and has made wonderful strides. The interest among the young people has been exceedingly good and the membership has steadily increased. With the ushering in of the New Year and with the selection of the new officers the organization is expected to grow and function as a vital part in the religious and social life of the young Baptists of Handsboro and vicinity.

### WATCH SUNFLOWER B. Y. P. U.

With Mrs. H. K. Sledge as leader, this Union, which is two months old, is going forward in a great way. Miss Mattie Lee Robinson is president and she is just better than the best, as is also her brother, William, who is captain of group 1. The captain for group 2 will be chosen soon, as the present captain is moving away. There are twenty-two on roll with a third of them reading the Daily Bible Readings and with a large percentage present and on time at each meeting.

A Christmas party was both interesting and inspirational, and as long as Mrs. Sledge stands by—just watch us grow.

Miss Mary Lou Ross is the efficient secretary.

### COLLINS B. Y. P. U.'s.

Last Sunday we met with everyone smiling, and full of pep for the coming year. We sang a hymn and then were led in prayer by Riley Davis; the announcement made, and then went to our classes.

After thirty minutes of Bible study and programs we marched upstairs and a delightful and most impressive talk was made by Miss Bessie Aultman from Woman's College at Hattiesburg. A most beautiful poem was given by Miss Louise Davis of this city, after which song was sung and we were dismissed by our Pastor.

We were glad to have with us our old members, that came home from College for the Christmas holidays, back with us.

Vernelle Rogers,  
General Reporter.

Papa—"Did you win der race today, son?"

Abie—"Yes, by chust a nose, pape."

Pop—"Mine Rachel, vot a victory!"

"Exactly  
MY IDEA  
OF A  
SONG BOOK"

## EVANGEL BELLS

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BAPTIST SUNDAY  
SCHOOL BOARD

161 8th Ave., No.  
NASHVILLE, TENN.

Dr. A. C. Watkins of Clinton is available as pastor for three Sundays to any churches looking for a pastor.

"I just saw a horse with a wooden leg."

"Where?"

"On the merry-go-round."—Yellow Jacket.

Uncle: "If you are good, Charlie, I'll give you this bright, new penny."

Nephew: "Haven't you got a dirty old nickel instead?"—Ex.



## Sunday School Department

### SUNDAY SCHOOL LESSON

(January 16, 1927).

R. A. Venable.

### THE CHRISTIAN'S USE OF THE BIBLE

Deut. 6:4-9; II Tim. 3:14-17.

#### Introduction:

1. It ought to be remembered by all Bible students that our English Bible is not the Word of God, but a translation of that Word.

2. That every student of the Bible owes to himself and to the Divine Author of these sacred writings to possess himself of the very best translations to be had, needs no argument.

3. It is obvious that there has been and will be a constant demand for new translations, or revisions, of the old translations of the Word of God. Loyalty to Divine Revelation demands this. Language, especially the English language, is subject to changes. Old words drop out of use, or change their meaning, throwing off the old meaning; they take on a new one. The new meaning puzzles the reader and bars him from an accurate knowledge of the Divine Truth.

4. The student of the Bible must come to its study without any theological bias or he must be willing to let God say what he wants to say, and mean what he wants to mean. It is not ours to revise the Divine oracles, but to know them.

5. In Bible study we must find out, if possible, the historical settings of the passage claiming our attention; exactly what is said, so far as the grammatical structure and logical meaning of the words are concerned, the author of the language, to whom it was addressed, what it meant to him or them, whether it has any application to us.

6. An important fact to be remembered is that the New Testament did not produce Christianity, but Christianity produced the New Testament. It is a bi-product of Christianity. Christianity is not a book religion, but a religion of life. It is the product and expression of the Holy Spirit operating within us, energizing, illuminating and vitalizing the inner spiritual man. The Bible is not an adequate guide to the individual believer. The Spirit dwells in the believer and he is to walk according to the Spirit. The Spirit never guides us to a violation of what contravenes the express requirements of the sacred writings.

7. An ignorant use of the Bible is often a misuse of it, and may be attended with a disastrous result in the moral and spiritual life of the believer. A misapplication of its precepts and examples is as dangerous as it is exciting and is often an expression of religious fanaticism rather than of genuine godliness.

1. The first passage comprising our lesson is taken from the Old

Testament. It comes to us the language of Moses in his farewell address to the people of Israel. Soon he is to ascend the Mount and catch a vision of the land promised to Israel as an everlasting possession. Forty years of his life had been spent in leading that people into their promised inheritance. He gives this people his last charge, conscious that the leadership which was so long vested in him was to pass to another, and that he was to pass from the scene of his labors. "Hear, O Israel: Jehovah, our God, is one Jehovah. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates." (Verses 4-9) "These words" to which he refers are the words contained in verses four and five. These are emphasized as containing the entire quint essence of the entire teaching of the book. 1. In verse 4, Jehovah is represented as one God. Both the uniqueness and the oneness of the Godhead is set forth. He is One God, the Only God.

2. The source of all authority in heaven and on earth is Jehovah the God of all Israel and of all moral intelligencies throughout the illimitable universe. He is the One Authority in which all obligations find their headwaters.

3. The One Jehovah is the supreme authority over the entire area of man's being. His supremacy covers the mind, the thought, the feelings, the purposes and the conduct of men.

4. The Uniqueness and Oneness of Jehovah appeals to the highest and best man. The highest excellency of which man is capable is love. The one element of his being which relates him to God and makes him subservient to the will of God is love. Its exercise is indispensable to acceptable worship and service, and transforms man into a suitable organism through which the matchless love of God flows down and out to bless the world.

The importance of this disclosure of the Oneness and Uniqueness of God is stressed in verses following. Such another piling up of words and phrases it would be difficult to find. The sum of them all is that this revelation must become not only acknowledged as a truth, but so wrought into the mental, moral and spiritual texture of man's

soul as to be controlling in all the circumstances of life. It is to come to expression in all the situation of life, give tone and direction to his conduct and determine the type of his character and an inspiration to all his earthly activities.

When men have conceptions of God and their relation to him, it counts for little until these conceptions are so familiar and so much of oneself that they come to expression in all the details of life. The use of the Bible is not only to enlarge the sphere of our knowledge, but also to regulate the exercise of our powers and determine the quality of our conduct, and the type of our character.

2. Here we pass to the second passage comprising our lesson. It is found in one of Paul's Pastoral Epistles, written to a young preacher, whose field of work was Ephesus, where Paul had planted a church some years before the date of the letter. There Timothy was confronted with many serious and bewildering problems. In the solving of these problems Paul gladly gives the young preacher some wholesome advice and encouragement. Among other things he makes mention of the potency and practical benefit of a knowledge of the sacred scriptures, or "sacred writings," whatever may betide him. "But abide thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them. And from a babe thou hast known the sacred writings which are able to make thee wise unto a salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Timothy 3:14-17. It must be understood that "the sacred writings" here referred to is the writing of the Old Testament as the New Testament, much of which had not yet been written, had not yet been collected and circulated among the churches in the early years of Timothy's life.

(1) These exhortations and affirmations of Paul are called forth by the perversities and activities of bad men who pose as religious teachers, whose doctrines are subversive of the gospel of Christ, deceptive in their nature, mischievous in their effects and deadly in their final result. These teachers and their doctrines must be met and the tide of their influence must be swept back. Paul expresses his abiding confidence in Timothy's ability to cope with these deadly enemies of the gospel, and overcome the pernicious errors propagated by them.

(2) The Apostle's confidence is based upon the moulding effect of the sacred scriptures, as taught him by his mother and grandmother from the early years of his childhood. His maternal antecedents on his mother's side were Jewish, loyal adherents of the sacred scriptures. Under their fostering care, Timothy was brought up in the nurture and discipline of the Lord. Our

children are what we make them, and we cannot make them right without a constant use of God's Word in their daily training. The maternal training of Timothy was reinforced by the teaching, preaching and companionship of Paul himself, "that wonderful personality which has left its impress upon the ages."

(3) Paul passes for a moment to mark the efficiency, the function and the effect of the sacred scriptures upon those who come under the influence of their teaching. The Word of God not only discloses to men the Highest Good, the Summum Bonum, but the means of its attainment. They are able to make one wise unto salvation through faith in Jesus Christ. Their purpose is religious one, their end is to bring one to salvation which is realized through faith in Jesus Christ. The scriptures are not a treatise on science, nor philosophy, nor history, nor art. They are not a treatise on religion, as such, but on Right Religion. They all head up in Christ as the source and giver of eternal life.

(4) Paul makes another affirmation of the scriptures, which is an expansion of the primary purpose of the Inspired Word. "Every Scripture of God." The Old Version has "All Scripture is inspired of God." Dr. Robertson says, "All Scripture is a possible rendering," but it is more likely "Every Scripture." Of course, the reference is to the Old Testament. Yet it is possible to take the words as assertive of a universal principle "that every thing inspired of God," whether found in the Old Testament or the New, or in neither is profitable. It is doubtful whether Paul meant to assert a principle so universal. The gist of the whole thought is that the Inspired Word affords the man of God an adequate equipment to meet all the duties of a Christian life. In this is found its profitability. It qualifies one for teaching, for reproof, for correction, for instruction which is in righteousness. The Word of God is the word of the Spirit. The man of God needs no other.

—Dr. John Jeter Hurt in the Biblical Recorder:

"I have been smoking, more or less, for twenty years—but now 'I've quit!' I have seen the manish type of women duplicate my collar, tie, vest and coat; I have walked away from them when they came upon the beaches in bathing suits cut lower and higher than mine; I have been crowded out of my barber shop by them on Saturday afternoons; but there must be a limit to all things, and I will not give them a light!" I was born in a tobacco country, and I grew up among the green tobacco plants. Tobacco was our one money crop. I learned to smoke early, but have never smoked to excess.

Maybe I ought to have stopped smoking long ago. Maybe I should never have started. Maybe my reason for stopping now is not the best. But it works, because 'I've quit!' I will not give 'em a light!"



## The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home  
Read The Baptist Record to Your Children

### WHAT THE ANGLES MADE

The angels came to earth one day  
To make a thing so fair,  
That all the world would like it  
best  
And nothing could compare.

They gathered up the rosy tints  
That in the morning glow;  
They took the beauty of the stars  
And moonbeams hanging low.

They robbed earth's fairest flow-  
ers of  
Their iridescent hue,  
Distilled the sweetest fragrance  
from  
Their drops of pearly dew.

And bound them all with sunrays  
pure,  
'Mid music all the while,  
And wafted on the softest breeze  
A little baby's smile.

### MOTHERS

Perhaps the 'electic method' mentioned in last week's issue was what was meant by the Scotch Mother of seven, when she walked up to her young bachelor pastor who had just preached a marvelous sermon on 'bringing up children,' and said, "Weel, laddie, ye preached a lovely sermon, but as for bringin' up children, there just ain't no way." And that is one of the great reasons for mother's persistence in prayer, when they realize "there just ain't no way," when they have reached the limit of human ability, then they pray indeed. That accounts for the success of a mother's prayer. She feels so helpless, and she continues to pray when all others would feel it hopeless, because she knows there is good in her child even with all the bad, because she knows his possibilities if he will only let God come into his life as ruler.

There are not so many, many wayward sons. A very great number of mothers' sons are strong, brave, God-fearing men, trying to live good lives—the greatest monument to mother's prayers. The wayward ones are so outstanding that we hear of them more than of the others.

Mothers need to be patient, persistent and ever on the alert in small homely, every day necessities, as well as where moral issues are involved. A mother once said to her son, "Thomas, why in the world do you persist in coming to the table without washing your face and hands? You don't gain a thing by it, for every time, every single time, I make you go and wash them." "No, mam, once you forgot it," said Thomas.

A mother needs persistence, patience and prayer, and courage to begin anew each day to teach the

thing she failed on yesterday. The results of our efforts so often seem like that of the teacher who in trying to break Jimmy from saying, "I have went," said, "Jimmy, you must stay in this afternoon and write, 'I have gone' fifty times on the board." The teacher had occasion to leave the room, and when she returned found the following note on the board under his fifty lines: "Dear Teacher: I have wrote 'I have gone' fifty times, and have went home. Jimmy."

That teacher surely must have run away after that, but "Mammas don't run away."

There is nothing in the world that so nearly approaches the divine as mother love. There is nothing in the world that calls forth the spirit of reverence as does motherhood. There are those who raise a great hue (whatever that is) and cry, that with the changed political status of women and the ever-widening scope of woman's sphere that man will lose that respect, chivalry, and reverence with which he has ever delighted to honor woman. Fear not. It will never be. This prediction is made without fear of it ever being disproved throughout all the ages of time. If we could return to earth after centuries and centuries (if earth lasts so long) we would still find embedded in the hearts of men this same reverence for womanhood, whatever women's political status, aspirations, ambitions and relations, whatever sort of positions they may occupy in the professional and business world. The reverence for womanhood has the same basis as the reverence for motherhood.

Irvin Cobb, from whom we usually expect laugh provoking thoughts, but who can write simply and sincerely, and with a genuine feeling in his article on *The Dearest Word* has said: "Motherhood is the one thing in this world we never can tear down. Because it rests on the eternal bedrock of mother love and its walls are builded up of mother love, which no weapon can breach.

"It is the one thing we never can build any higher than it is, because since the day when the first child drew its first breath of life, mother love has been a thing higher than the stars and purer than the skies of glory which it pierces.

"Out of the consecration of pain it is given to us as we come into this life, and it goes with us through all our days. Nothing—not our own vices nor our own ingratitude—can take it from us between birth and the grave.

"When you speak of the perfect type of mother to a normal man, instinctively he conjures up the vision of his own mother. If she still lives he pictures her as she is. If she be dead, he pictures her as she was. If he grew up motherless, he

pictures her as to his wistful orphan's fancy he thought she would have been.

"As he grows older, he values her more and more for what she was to him, and is to him, and ever must be to him; realizing that his own unworthiness is but a means unto an end to make her love him all the more."

"Her love may be blind, as is the way with love which is deepest. It may be unreasoning and unreasonable. It may fail to discern in him faults and weaknesses which for the good of his soul should be pointed out to him, so that if he has the resolution he may strive to purge himself of them. But it is Oh, so steadfast! It is the rock of ages of this world."

### HOME

What is the best definition of home? Will The Baptist Record readers send us some answers to the question, What is home?

"Home is where the heart is."

"Home is where love is."

"Home is where mother is."

"Home is where peace is."

"Home is when papa comes home."

(From six year old.)

"Home is where God is."

These and others have been given. At the mention of the word home, what is the picture called up immediately in your mind? It is not the house, nor the door, nor the hall, nor the kitchen, nor even the diningroom. It is the fireside where the family come together in the evenings and on holidays. Other pictures may follow, but we think first of the family circle about the fireside.

J. A. Duren of New Orleans has made this contribution called *The Hearthstone to The Christian Index*:

"The Hearthstone! how sacred the thought of it. How memories come surging like incessant ripples of a perennial brook! Its hallowed associations bring courage and inspiration from the heyday of youth to the battlefield of the present. The scenes of childhood pass in kaleidoscopic grandeur as the play of a revolving camera upon the background of a horizon. Mother and father are quietly posed in the enjoyment of mutual love, discussing the problems of the family and the topics of the day. The children are gathered about the hearthstone and their prattle and songs fill the air like the perfume of a cluster of roses in the zenith of its God-given beauty. At the approach of bedtime a command is given and all is silent. A book is opened, a selected portion is read, words of life are expounded, counsel is given to the young; strength and encouragement come to all. Another moment of silence and the book is closed, every head is bowed in reverent prayer before the Heavenly Father—earth's most glorious scene!

Is the Family Hearthstone gone? God forbid! Can a modern age supplant its influence and power? Nay! Heating systems that destroy the fireside, automobiles, theaters, amusement parks, and other attractions which rob the family of its

nightly trusting place, may be signs of progress in a busy age; but they do not savor of progress in soul culture, nor grant the strength which makes for stable character. Clique and clan are youth's great destroyers. There is no comradeship like that of a godly home. From the Hearthstone the destiny of nations is spun out; from it the heroes and heroines of the future must come; at its shrine the saviors of civilization are nurtured. The conventions of life may change, but let the Hearthstone remain! The complexities of modern life often keep parents and children separated during the day. If there can not be a season of fellowship at evening, the world must face a parentless generation, and who would dare prophesy the future? Without the daily family trust, the bond of love is slackened and the power of discipline is lost. May the Hearthstone remain."

### PROHIBITION DEPARTMENT

by T. J. Bailey, D.D., Supt. Anti-Saloon League.

Rev. S. L. Morris, D.D., Field Secretary for the Mississippi Anti-Saloon League, is doing some telling work in the strong addresses he is delivering over the state. He is scattering up-to-date information and is generating sentiment for law-enforcement wherever he goes, in churches, Sunday Schools, colleges, day schools and the courts where he is often invited to speak. Our Citizens are gradually waking up.

William Howard Taft: "Liberty guaranteed by the Constitution is liberty regulated by law. The law which regulates liberty is that which is adopted upon the will of the majority for the general public benefit. In no community where there is any neighborhood relation between one person and another or between one family and another can there be complete freedom of action."

Patriotism: a fulfillment of individual obligations to the community, state, and nation in peace or in war; a wholesome respect for the symbols of the commonwealth; and a will to defend the principles of liberty, equality, justice, and tolerance which actuated our forefathers to found it.

"Banish the entire liquor industry from the United States; close every saloon, every brewery; suppress drinking by severe punishment to the drinker, and if necessary, death to the seller, or maker, or both, as traitors, and the Nation will suddenly find itself amazed at its efficiency, and startled at the increase in its labor supply. I shall not go slow on prohibition for I know liquor is the greatest foe to my men, greater even than the bullets of the enemy."—Gen. Pershing, 1917.

Any church desiring a singer for meeting in January and first of February may address Mr. John D. Hoffman, Home Board office, Atlanta, Ga.



## THE CALL OF THE HOMELAND

J. W. Beagle, Superintendent Independent and Direct Missions

We have thirty-five workers among the Mexicans, who are trying to take care of sixty-five churches, sixty-eight mission stations, six schools and five Good Will Centers.

Since August first nearly 1,000 conversions have been reported and 548 have already been baptized. This is one convert for every five Mexican Baptist. Our work among the other nationalities is exceedingly encouraging and we have baptized in the last seven months nearly as many as we baptized all last year.

What would Jesus have us to do towards helping our Negro brethren solve their own problems? Has it ever dawned upon Southern Baptists that nearly one-fourth of our population are Negroes? They have their problems and are grappling with them in a heroic way and are making great progress but "we are not totting" fair with our Negro brethren. We are not giving them the moral and financial support that is justly due them and inroads are being made by others upon these people who are naturally inclined to be Baptists. It is reported that the Catholics spent as much on Negro work in Louisiana last year as Southern Baptists gave to the Home Mission Board to carry on all of its work. How long can our homeland endure such pressure?

Think of it—the Chillico Baptist Church has over 600 young Baptist Indians in their B. Y. P. U.'s. Fifty of them have been baptized during the last few weeks. We have had 254 baptisms reported by our Indian workers within the last seven months.

A few weeks ago we dedicated our new Indian church and school building at Pembroke, North Carolina. This building cost approximately \$20,000 equipped, and aside from the gift of \$1,000 by the Home Mission Board, they have done the rest. They have also made a worthy offering to Home Missions as proof of their appreciation of what the Board has done for them through the services of our good Missionary J. K. Henderson.

Our Jesus Wigwam, among the Kickapoo Indians, is a certainty and this neglected tribe will soon have a great pow wow and feast when Baptists from the various tribes gather for the dedication of the First Baptist Wigwam ever built in America.

### The Men from the Seven Seas.

Last year 39,755 seamen visited our reading room; 5,155 visits to the sick and destitute were made; 723 men were found employment and 5,343 free lodgings were given to sick and destitute men by our workers. Aside from other services rendered the seamen while on shore about 10 men have been won to Christ each year since this Institution was established. O God, put it in the hearts of Southern Baptists to make possible the opening of like institutions at our five other great Southern ports!

## The Gospel Message in The Sign Language.

Our veteran leader, Dr. J. W. Michales, has as his assistant, Rev. A. O. Wilson, a most competent and worthy brother. These two brethren are trying to cover the seventeen states of the Southland and take care of the sixty-six stations where they have classes or Sunday-school work among the 45,000 Deaf-Mutes. One of our imperative needs is a worker to devote his entire time to each state.

### "Lest We Forget!"

In our government hospitals there are hundreds of our boys languishing and dying as a result of the World War. Should we not have a part in contributing to their comfort, and give them the spiritual aid and Gospel message of Grace to soothe their aching hearts and point them to Christ who alone can save them? Yes, it is our Christian duty to minister to them and also to our boys in the military camps where Christian environment and the Gospel message is so badly needed. I am confident that Jesus would have Southern Baptists do this.

### Examples of Heroic Service Among our Workers.

A letter from one of our Good Will Center workers, where there is a great foreign population and the field of service is unlimited, reads: "I want you to know the conditions under which we are working here and you can better understand my report. I could not stay alone in the building nor could I do all the work so I am giving a lady half of my salary, forty dollars a month, to help me, and there are other obligations that I am called upon to meet out of my forty dollars. I pay half of the light and fuel bill each month. We have to bring our water from across the street and our fuel up stairs, which is very trying upon our physical strength as well as consumes so much of our time. I am not complaining for I love the work."

What would furnace heat and an equipped bath-room mean to this faithful, consecrated, self-sacrificing young woman? If Southern Baptist would join her in loving sacrifice she would have them.

Our Mexican workers have been exceedingly anxious that Dr. C. D. Daniel be returned to the Mexican work and in a prayer meeting lasting two and one-half hours at Baptist Institute they showed their love for Brother Daniel and their loyalty to the Home Mission Board in our financial crisis. When informed that my budget for the year was consumed they said, "We will help." So one of the workers said, "take fifty dollars a month out of my salary; "another said, "take ten dollars out of my salary;" others said, "take five dollars a month out of my salary and apply it to Brother Daniel's salary." This meant that \$150.00 a month was provided for Brother Daniel's salary. Some of these workers receive only fifty dollars a month, which means they are tithing their salaries monthly.

In our committee meeting one brother asked: "You are not going to recommend this are you?" An-

other said, "Yes, these Mexican workers have set the example." Let the American pastors and members meet their challenge and there will be no debt on the Home Mission Board in a few months."

The following extracts from a letter, dated November 27, 1926, shows the interest our Home Board workers are taking and what sacrifices they are making in all phases of our Cooperative Program:

"I have decided to give all of my November salary. You know of our State Mission debt so I have directed that \$26.00 go to State Missions, \$26.00 to Foreign Missions and \$28.00 to Home Missions,"—total \$80.00, her entire salary for the month.

Truly she hath done what she could to show her love for Jesus Christ and the Baptist cause at home and around the world. And this is the only spirit that can give the victory in our Southland today.

Home Mission Headquarters  
Atlanta, Ga.

## THE CITY OF THE ANGELS

It was indeed a great privilege to preach at the Temple Baptist Church, Los Angeles, California, twice a day for each of the last three Sundays in 1926. Every possible courtesy and kindness was shown the visiting brother by the assistant pastor, Dr. Hudson, by the office force, members of the church and friends of other days who now live in Los Angeles. Above all, the people attended the services in large numbers and listened with profound and serious attention. The music was exceptionally inspiring and helpful.

The Temple Baptist Church is located in the heart of the metropolis of the Pacific coast—the beautiful and rapidly growing Los Angeles. The first pastor was the brilliant Robert Burdette, who was followed by the eloquent J. Whitcomb Brougher, who resigned the pastorate about a year ago. This church has, for a year, had its eyes and heart fixed upon Dr. M. E. Dodd, who, for fifteen years, has been pastor of the First Baptist Church, Shreveport, Louisiana, and under whose ministry the church has grown from a membership of about five hundred to nearly four thousand. Last year the contributions reached \$130,000.00, which were equally divided between the denominational objects. Through persistence and prayer the Temple Baptist Church has secured Dr. Dodd as pastor, and he is expecting to begin his work in Los Angeles sometime in the not distant future.

Dr. Dodd will be sorely missed not only in his own great church and city and Louisiana but throughout the Southern Baptist Convention, where he is known and loved for his work's sake and for the sake of his own charming personality. We are reconciled to his leaving only because he is going to a church and city in a state where marvelous opportunities await a strong preacher of the pure gospel, a man of vision,

a leader of wisdom, and a friend of men.

The Temple Church has a membership of about three thousand five hundred and is animated by a spirit of Christian optimism. They are ready to move forward to new achievements that will honor God and bless the world.

It was a great joy to visit the Baptist Pastors' Conference, attended by from sixty to seventy-five preachers, and to deliver an address on The Development of Theological Education Among Southern Baptists.

The Baptists seem to have gotten in on the ground-floor of a recent marvelous development of Southern California. By wise and consecrated leadership they will move forward in a great way in establishing churches at strategic points and in developing those already organized.

The University of Redlands—a Baptist institution—under the able leadership of President Duke, is most beautifully located and is an institution ranking high both in scholarship and spiritual atmosphere. Dr. Knights, who for fifteen years has led in a great way the First Baptist Church at Long Beach, has recently become Promotion Secretary of the University of Redlands.

Mrs. DeMent, our older son, Carey, and I shall always cherish most delightful memories of Temple Baptist Church, the city of Los Angeles, and the charming towns and inspiring vistas that make Southern California one of the Eden spots of America. —B. H. DeMent.

Teacher—"What are the three essential ways of caring for the body?"

Garage Owner's Boy—"Wash, grease, and Simonize."

The teacher was giving a lesson on "Snow."

"As we walk out on a cold winter day and look around, what do we see on every hand?" she inquired.

"Gloves," answered the red-haired boy in the rear seat.—Ex.

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## East Mississippi Department

By R. L. Breland

### Our B. Y. P. U. School

Beginning January 2nd and continuing through the 7th, 1927, Miss Mary Etta Buchanan of the State B. Y. P. U. forces, conducted a very successful B. Y. P. U. school or study course in the Coffeeville Baptist Church. A large number of our young people took the Senior Manual and also the Junior Manual and passed on the work and now will soon have beautiful diplomas for their efforts. We have some real splendid members and workers in this church and the pastor is very appreciative of them and the work being accomplished.

Miss Hazel Breland is Director of the work and Miss Eula Chapman was recently elected Leader of the Juniors. An Intermediate Union is to be organized as soon as a leader can be secured, which it is hoped will not be very long away.

Miss Buchanan was at her best and she is being highly complimented on her lectures and the manner and methods of presenting the work of the Manual. She has been in the work for only a short year, but her record is a good one; and now she is going to give up the work. She would doubtless have been re-elected to the place but Cupid slipped in and changed her mind and so she is going to leave the work and also leave our good State and go to Nashville, Tenn., to reside. Isn't that too bad? But here is happiness and a long life to this brilliant young lady.

At the devotional hour each day Miss Buchanan would go out to the Skuna Valley Consolidated School and lecture the whole student body for 30 minutes on the work of the Union, and all the students and the faculty were so interested in her lectures that I am real sure a Union will be organized there in the near future. The Principal, Prof. J. B. Howell, was so nice and spoke so encouragingly, that we feel sure the student body will organize. We are very thankful to the faculty and the student body for the cordial welcome accorded Miss Buchanan.

The stay of Miss Buchanan was a real pleasure and we are sure that her coming will give new inspiration to our B. Y. P. U. work and will give the church a better idea of the real meaning and work of the Union and that it will have the greater sympathy and assistance of the whole church. It is one of the most important auxiliaries of the church for it is to train the young Christians in Christian service; and the Lord knows it is badly needed everywhere. We are so glad she came and wish her the best of everything in her new life.

We notice that Miss Dursheri has been elected as her successor and it is hoped that we can have her with us sometime in the not distant future.

### Notes and Comments

The church at Lyon has called Rev. A. L. Ingram of San Marcos, Texas, to be her pastor. It is not learned what his decision is in the matter. Bro. Ingram was a school-mate of mine at Dixon. His father, Rev. J. J. Ingram, baptized me. It is hoped he will accept the work.

Rev. Henry W. Shirly will begin his work as pastor at Drew the third Sunday in this month. His successor at Philadelphia has not been chosen at this writing.

I have just read the little book, "The Church That Jesus Built", by Rev. Roy Mason of Sturges, Ky. I judge it to be one of the best books of its kind I have ever read. A companion book by the same author, "After Conversion, What", is also real good. Read them.

"Faith without works is dead", so says the Word. There must be many dead Baptists according to that standard, which is the true one.

One of the important things before the denomination right now is the matter of finishing the Budget campaign in the churches and reporting to Director J. S. Deaton, Jackson. Every church should report to the county organizer of the county in which it is located at once if it has not already done so. It is remarkable how some of our good churches fail along this line. It is a matter of business for the Lord and a wonderful inspiration and help to the workers at headquarters.

Died—On January the 4th Bro. A. R. Melton, of Coffeeville, departed this life. He lacked a few days of being 59 years old. He was buried with Masonic honors in the old family cemetery, six miles east of Coffeeville, the writer officiating.

In a letter from Rev. J. A. Blanton, who is teaching the West High School, and who is also pastor of the Tillatoba Church in Yalobusha County, he speaks very encouragingly of the work at Tillatoba. This church has done a great work under the pastorate of Bro. Blanton and the outlook is very bright for this year.

### JOTTINGS FROM LOUISVILLE

Another time we have passed through the ordeal of examinations. The work of the second quarter has been fine, and we can not estimate the value of the course. One great thing about good learning is that the more progress the student makes gives a keener desire to strive onward.

Saturday, Jan. 8, was observed as the regular Missionary Day of the month. The state groups met, as usual, before the meeting of the general assembly. We regret very much that Brother Howard Spell could not be with us. He is sick and unable to leave his room. Brother B. B. Hilbun acted as chairman

of the Mississippi Meeting.

The subject of the day at the main program of the day was China. After the devotional, led by Dr. W. O. Carver, and the reading of the minutes of the last meeting by Brother W. K. McGee, all the missionaries who had been to China were introduced. They were Brother Lyde, Brother and Mrs. Steele, Brother and Mrs. Evanson, Brother and Mrs. Sension, Brother and Mrs. Exanson, and Brother H. M. Harris. Letters from foreign countries were read by Brother G. A. Bowlder. These letters are direct from the lands where strife is rampant, and they tell a sad, true story. Brother Sension brought a short address about South China. The theme of his talk was that China is facing terrible conditions, but God is going to work out His program through His people. Bro. Steele spoke about Central China. His message was concerning the need of more Bible teaching and preaching in Central China. Brother Lyde spoke about North China, and brought us face to face with the fact that the need of China is our sympathy, prayers, and consecrated wealth.

The main address of the day was by Brother H. M. Harris, a Mississippian who has been a missionary to Interior China for a number of years, and who is now working on his Th.D. degree here. He was here twenty years ago, and in beginning he mentioned some of his experiences which he remembers as golden treasures in his work even chapel talks given by Dr. Robertson and Dr. Sampey. He asked, "What is the matter with China?" China has seen "the Star in the East" and it is our stirring call to preach and teach as never before. He gave us a brief review of the age of China, her classics, her unique customs, her culture, and her attitude toward the foreigners in her land. One thing about the teaching, is they teach "Honor thy father and mother" and are strict on that teaching. Then comes the call and challenge, "What are we doing to meet the need?"

We are looking forward to the Centennial celebration which will be observed next week, and which will be recorded in my next report.

—Richard H. Campbell,  
Reporter.

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P. D. FULWOOD, Box 127, Tifton, Ga.

### FLORA

One afternoon during the Christmas holidays E. V. May, pastor of the Flora Church, took his wife and family out for a visit to a home in the community, and on the return to the parsonage they found that most of the folks of the church had gone into the house uninvited and had taken all of the vacant space in the kitchen and pantry, filling it with good things of every kind. No officers were called. Instead, we have invited these uninvited guests to come again.

We are looking forward hopefully to the work of the year. Charlie Butler, one of our Baptist evangelistic singers, gave an evening program of songs, readings, recitations and the like at the Flora Baptist Church last Friday night. He was greeted by a large and appreciative congregation. All had a great time and we hope Mr. Butler will come again soon. He was accompanied by his pianist, Mr. Holloway, and manager, Mr. Burress.

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BE ARRANGED FOR BY 'PHONING OR WRITING  
MISS JULIA DAINWOOD, SUPERINTENDENT



## OUR FOREIGN MISSION DECLINE

A. D. Muse

The whole South is finally waking up to the deplorable condition of our Foreign Mission Board; the inability to send out new missionaries, the inability to supply material equipment on the fields and the now possible failure to return those on furlough. "There is a reason" (reasons).

1. It has been five years of the most disturbed state of mind we have ever passed through. Every meeting of the Southern Baptist Convention and every state convention and every district association have been electrified with a dead suspense over one all absorbing question which has been uppermost in the minds of the people. There is no use to name it. Every one knows it. No use to discuss the causes of the disturbance over it. That is now largely passed. Question marks have been raised in the minds of the masses. Thousands have come to our gatherings and gone back dissatisfied and if not in destroyed confidence at the very least, in a state of "I will wait and see". Literally thousands have waited to see too. It has produced a prevailing indifference. We have had a "calm" in the lines of action.

2. The seventy five million campaign was pitched on a psychological wave growing out of the big drives of the war; which drives were "put over" by sensational sentimental appeals and directed by high pressure psychological strategists, shrewdly phrased slogans, high wave action. The war closed suddenly. The convention met right on the heels of this. Our great campaign was pitched. The high tension of the war spirit relaxed. With the relaxation and reaction came the relaxing of all things related or similar to it. Our pledges were made largely by the methods of the war and certainly, on the wave of the war spirit. With the relaxation the payment of the pledges became a matter of faithfulness to the pledges from the loyalty of principle. This is the product of intensive education. Regardless of all the fine campaign of education of our people which preceded the taking of the pledges it was not sufficient to produce the loyalty principle sufficient to carry on to completion of the payment of the pledges.

Following the subscription there sprang up a common disposition to leave every thing to the seventy five million campaign funds. The missionary note in our pulpits very materially decreased. The educational work did not go.

3. The years 1918-19 were the greatest years of financial prosperity this country ever saw. This created a spirit of optimism which was largely blind to eventualities. Pledging was easy. But with 1920-21 came the greatest reaction this country ever felt. The whole five years of payment were years of reverse conditions. This created a depression and pessimism equal to the preceding elation and optimism.

4. There has come an undue emphasis on some of the by-products of Christianity—education and benevolence rather than on the main business. Missions and evangelism are the sole primary objectives of the churches. That is what the church was inaugurated, commissioned and left in the world to do. Where ever Christianity has gone education and benevolence has inevitably followed. This is the natural reflex action of Christianity upon society. This is one of the great world benefits accruing to the world by the presence of the churches in the world. But the direct action is the salvation of a soul—evangelism. We have majored on colleges and hospitals for several years now. I know I am clipping the grass where the ground is slippery there. But it needs to be clipped right there.

We are not going to get out of this decline suddenly. The present condition is the product of a process—the effect of causes. The relief will be likewise. There is no need to get panicky and go to pieces. No one person, group nor interest is responsible for the condition. If we stood today at 1919 in Atlanta we would launch the same great campaign or larger and more challenging. There is not a one of us would object. My own heart thrills with it yet. If we were coming over the ground again we would save some mistakes we have made but we would make others just as big. Those were mighty years. Noble men bled under their weight. Dr. Scarbrough aged many years in five. We would have the same critics and obstructionists.

We are not going to get out by "specials" and "extras". The day of big drives and high pressure campaigns for some special interest or institution is past. Mark that. The seventy five million campaign didn't do it. We have just passed that period in our denominational development. By far the large per cent of the money raised in the whole denomination today is given by those churches that are following constructive plans of unified action and a thorough educational process. And all that is in spite of the fact these churches are in the vast minority. Practically all the money given in any individual church is given by those members who are co-operating with the unified effort of the church.

It is going to take time to even approach the maximum possibility of Southern Baptists. There are several hundred thousand more now than there were even in 1919. We didn't any thing like approach the maximum strength then. We didn't even stagger at it. And we are not going to let up on colleges and hospitals. No body wants to. God doesn't even want us to. The emphasis is going to shift, rather equalize. It is shifting now.

There are five fundamental things to do.

1. Bond the Foreign Board indebtedness. Bond sufficiently to take care of the immediate pressure of needs.

2. Hold future expenditures within known possibilities plus a sinking

fund to retire the bonded indebtedness in the required length of time.

3. Exercise great patience. Every interest be patient with the other. Don't anybody anywhere get in a hurry. God never gets in a hurry.

4. Continue a long, hard, thorough and intense educational campaign with emphasis on lost men, tithing, stewardship and business method and system in management of the funds.

5. Don't get sidetracked on another issue that can be settled in three unequivocal sentences.

Shaw, Miss.

## ROBBERS

II Tim. 3:16-17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

That the man of God may be perfect, thoroughly furnished unto all good works.

Rom. 10:17. Faith cometh by hearing, and hearing by the word of God.

To the unsaved the word (the Bible) says, Believe on the Lord Jesus Christ, and thou shalt be saved.

To the saved the word says, Ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's.

Are we not all robbers? If the sinner refuses to read or hear the word (the Bible) he robs himself of eternal life. If the saint refuses to read or to hear the word he does not know the many exceeding great and precious promises to him. He robs himself of some of the joy, unspeakable and full of glory here, and maybe through all eternity. Worse still, he robs God of his best service to Him, who loved us and washed us from our sins in His own blood.

May it not be that parents, by refusing or neglecting to read or hear the word, and failing to encourage their children to read or hear the word, so rob their children of eternal life, and of service to God.

The writer fears and almost trembles as he brings home to himself some of these things.

Luke 8:39. Return to thine own house, and shew how great things God hath done unto thee.

—A Subscriber.

## MANTEE

Honor class for the month of December, and also for the entire quarter of October, November, and December, in the Sunday School of the Mantee Baptist Church:

Senior Girls: Teacher—Mrs. H. W. George. Pupils—Miss Ludie Jones, Miss Emilen Chandler, Miss Mary Pearce, Miss Hattie Eidson, Miss Lottie Pepper, Miss Ruby Chandler, Miss Lizzie Wofford, Miss Jewell Finch, Miss Omarie Forrester.

Making an average of 84% throughout the last quarter 1926.

Motto: God first, Others second, Me third.

—L. L. George, Supt.

## IN MEMORIAM

Brother R. H. Wiggins was born near Carthage, Miss., April 24, 1858, died October 15, 1926. He was married to Miss Zebbie Perry of Good Hope, December 24, 1885.

Brother Wiggins joined old Pensacola Baptist Church in early life and moved to Good Hope Church after he married. He was one of the best members the church had and was elected clerk of the church in 1899. He served in that position until his health failed about one year ago.

Brother Wiggins is sadly missed by his devoted companion, one son, Z. P. Wiggins, of Good Hope, Miss., and daughter, Mrs. Florence Langford, of Brookhaven, Miss. To them we extend our sincere sympathy.

Mr. Rufus Nutt,  
Mr. Jim Pigg,  
Mrs. S. A. Bishop,  
Committee.

## Resolutions on the Death of Mrs. Elizabeth Flippin.

By the Woman's Missionary Society and endorsed by the Sunday School of Shubuta Baptist Church

Whereas, in the providence of God, the gentle presence of our beloved Mrs. Flippin is no longer with us, admonishing us by her wise counsel and encouraging us by her fervent prayers.

And, whereas, her life was a beautiful thing among her friends and acquaintances; being full of kindness, patience and loving devotion to every righteous cause,

Therefore, be it resolved that we ever cherish the memory of one whose life was an inspiration and benediction to us all.

Resolved, that we emulate her example of fidelity to all the departments of the church. She will be missed at the preaching service, the prayer meeting, the Sunday School, and the Woman's Missionary Society, for, in spite of her nearly four score years, her place was seldom vacant.

As was said of another: "Time has lost—Eternity has won. A rare and ripened sheaf of. Mellow, golden, garnered fruitage."

Mrs. J. M. Phillips,  
Mrs. H. D. Wilson, Committee.

## Obituary

Wednesday, November 24th, 1926. God's death angel visited the home of Brother and Sister J. P. Cox, and took from that home Brother Tom Cox, who was the oldest one of the Cox brothers.

Brother Tom Cox was around 89 years of age at his death. The Cox family have been citizens of Mississippi for three-quarters of a century, having come to this state long before the civil war from Alabama, and through all these years have ranked highly in business and social circles as well as in the religious realm.

Uncle Tom was a graduate of Howard College in Alabama, a Con-



January 13, 1927

## MORIAM

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He joined old Penitence church in early life. Good Hope Church, Miss. He was one of the church had clerk of the church in that position failed about one

He is sadly missed companion, one son, of Good Hope, Miss., Mrs. Florence Langhavan, Miss. To our sincere sym-

Rufus Nutt, Jim Pigg, S. A. Bishop, Committee.

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Missionary Society by the Sunday Shubuta Baptist Church

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federate veteran, having served his country for four years in the civil war, he was wounded in the battle of Shiloh and absent from his command only thirty days, and while he was a Confederate veteran he was also a veteran of the Cross; he was a consistent member of the Baptist church for more than a half century. At the close of the war Brother Cox took up the study of law, having finished his course, he located in Macon, Georgia, and there engaged in the practice of law for five years, after which time he moved to Waco, Texas, and there pursued his course for approximately fifty years, but in his latter years and because of his declining health he returned to Mississippi and made his home with Brother J. P. Cox to the end. At 2 p. m. November 24th he passed away and was laid to rest in the Braxton cemetery on Thanksgiving day.

Weep not, friends and loved ones, for man that is born of a woman is but of a few days and full of trouble. So life in this world is one continuous round of trouble from the cradle to the grave, but Jesus said that I came that you might have life and that you might have it more abundantly, and I feel that Uncle Tom is enjoying that abundant life. We shall see him some day when we meet the Master face to face, Uncle Tom's friend for only a few short years in this world but friends eternal in the better world.

—A. J. Linton.

## Resolutions Respecting the Death of Rev. Kirby T. Wroten

Your committee, appointed for the purpose of drawing up resolutions upon the sudden and untimely death of Pastor Kirby T. Wroten, begs leave to submit the following:

The spirit of the Baptist Church and the entire community of Money, is sad today as we stand in meditation of the passing away of our greatly admired and loyal friend, Kirby T. Wroten. Ours, we think, is a very personal loss, for his compelling influence and active co-operation were given freely to our town and church.

Mr. Wroten had in him all the elements that go into the making of a great man—courage, honesty, industry and vision, and was destined by nature and by the Father of us all to fill a large and helpful place "In the world's broad field of battle."

As a minister and as a teacher, he was earnest, conscientious, and faithful, and gave most decided promise of a life of rich and noble achievement in the field he chose for a life-work.

He was a good man, and when a good man dies the world is poorer. All the more is this true when that good man has spent his short day in doing good. His life was spent in helping others. He was an adviser of the perplexed, cheer to the troubled, comfort to the sorrowing and the distressed. We are sorry that he has left us.

We have spoken our last farewell. To a Father's tender care, we have commended his spirit.

Therefore be it resolved, that the

wisdom and ability which he has exercised in our midst and community will be held in grateful remembrance; and with deep sympathy for the bereaved loved ones, we want to express our hope that this humble tribute be sent to our State denominational paper, to the family of our departed friend, and that these lines be spread upon the minutes of the Baptist Church here.

Miss Louise Young  
J. D. Garrick  
R. R. Bernander

THE CONVENTION BOARD AND THE CLINTON CHURCH  
W. N. Taylor, Clinton.

The Clinton church is of statewide interest to Baptists because of the more than 600 college students gathered here from almost every community in the state. Because of this fact the church has deemed it wise to make a statement of facts in regard to the church work at Clinton and has asked the writer to prepare such a statement. The statement has not been prepared in any controversial spirit, but simply that Baptists of Mississippi may be in possession of certain important facts concerning religious activities at this strategic center of Baptist influence.

1. The church building cost approximately \$105,000.00, and the debt now on the building is \$33,285.00. This debt is with the Home Board and is in the form of amortization payments of \$4,755.00 a year, including interest.

2. Of the total amount paid on the building the Home Board has contributed \$10,000.00, the State Board approximately \$25,000.00 the membership of the Clinton church \$35,000.00. Certain churches and Sunday Schools have also contributed to the building some five or six thousand dollars.

3. The local membership of the church at Clinton is small and is composed for the most part of salaried people whose incomes are not very large.

4. The Clinton church is a tithing church and more, contributing each year more than a tenth of the total income of its membership.

5. The local membership composes about twenty per cent of the organized activities. The remaining eighty per cent is made up of college students coming to Clinton from every part of the state.

6. The local membership (one-fifth of the congregation) carries the entire local budget although four-fifths of the church activities are for those sent here from other communities. The church does not now receive any help from the State Board on pastor's salary. The local budget is \$5,300.00 a year.

7. The Clinton church has been contributing \$5,000.00 a year to the cooperative program while the Convention Board carried the greater part of the annual payments on the church building debt.

8. For 1927 the church had proposed to raise \$4,000.00 for the cooperative program, and \$1,000.00 on the debt, and to request the Convention Board for an appropriation

of \$3,755.00 on the debt. This request was based on the fact that the Clinton church has already paid more than one third of the cost of the building (though constituting only one fifth of the congregational activity), and on the further fact that the church was already contributing more than a tenth of the total income of its membership to denominational purposes, and on the assumption that it was fair and right for the denomination at large to assume the major portion of the remaining debt, since the church must serve the denomination at large in caring for the more than 600 students who come to Clinton from other communities.

9. The committee of the Convention Board on Church building appropriation recommended that the request of the Clinton church be not allowed; that is, that no appropriation be allowed to the Clinton church. The Board amended the committee report so as to allow \$2,000.00 to this object, but later adopted a resolution to the effect that all appropriations to church building be discounted in the event the full budget is not collected. This leaves \$2,755.00 of the 1927 debt to be paid by the Clinton church, and more than this unless the full allotment of \$2,000.00 is paid by the Board, and this, to say the least, is doubtful.

10. Because of the situation outlined above, and also because the entire 1927 payment of \$4,755.00 must be met on January 1, 1928, the Clinton church in conference adopted an order merging its church debt and cooperative program pledges into one fund, and instructed its treasurer to deposit in bank \$250.00 each month so as to provide a fund sufficient to meet the payment due January 1, 1928. All funds contributed in excess of this amount are to be allotted to the cooperative program.

11. If the Convention Board has truly represented its constituency in this matter, we reach the conclusion that the denomination at large believes it just and fair that the Clinton church, whose paying membership consists for the most part of a few college professors and Baptist preachers, carry the major portion of the church building enterprise at Clinton, although the enterprise is primarily for the denomination at large and not for Clinton. If this represents the views of the Baptist of Mississippi there will be no complaint at Clinton. This little group believes in the unified budget, in the cooperative program, in world wide missions, and will do its best for all these consistent with paying an honest debt contracted to provide a church home for those who come hither for their education and training.

Finally, the writer, speaking for himself and not for the church at Clinton, will say that it does seem an anomaly that so desperate an effort was made in the Convention Board to defeat any appropriation whatever for the weak church at Clinton, the seat of Mississippi College, whereas the Board without protest voted \$6,720.00 to the stronger

places where state colleges are located. I did not oppose the latter appropriation. I favored it, and voted for it. However, I should not like to be placed in the position of having voted for this handsome appropriation for work among Baptist students at state colleges, and then immediately opposing any appropriation for work among students who prefer to attend our own colleges. It took no fight to secure money for the stronger places where state colleges are situated; it took a hard fight to get something for the weaker church where our own institution is located. We wonder if this is placing a premium on attendance of Baptist boys and girls at state colleges, and discounting their attendance at their own institutions. We wonder.

## CENTRAL CHURCH, McCOMB

The Love Offering of the Central Church of McComb was the best in the history of the church. The secular newspaper reports from Richmond will not deter God's people from duty. Like Bro. J. W. Lee said in that splendid article in the Record, We cannot afford to get down on the planes of Ono because some one goes wrong.

At a business meeting of the church Mr. J. L. Causey was elected deacon. This makes all three of my sons-in-law officials in the church. Bro. B. L. Davis, the new Pastor, is taking hold well. He is loved by the people.

I was in eight states and ten meetings last year, saw enough people baptized to organize several small churches. If any pastor needs a plain, sensible man to help him in his meetings, write me.

The Convention did herself proud when Bro. J. P. Williams was made President of the body. Some city church ought to have him to preach for them ten days. It would do them good. J. H. Lane.

## GREETINGS FROM DR. FANT

It gives me pleasure to avail myself of your invitation to extend Christmas greetings and wishes of good cheer for the Baptist Workshop and all of its members. The Workshop has now been in operation for two years and has proved itself a wholesome agency in its service to the students of the Baptist faith, and a splendid co-operative influence in the general work of the College. That there is this organization near the College for the spiritual welfare and uplift of these students is a gratifying fact to the administration, and I take much satisfaction in being able to testify to the capable and unassuming manner in which Miss Mary Frances Johnson, the Secretary, goes about her duties, and to her loyal and generous attitude towards the College itself. The relationship between the campus and The Workshop is mutually helpful, and I could give expression to no more earnest wish than this tie of friendship and endeavor for the intellectual and spiritual uplift of students shall continue to grow as the years come and go.

J. C. FANT, Pres M. S. C. W.



## MISS MABEL PROCTOR AND HER WILL

By Miss Emma C. King,  
Baylor College of Texas.

In matters spiritual love finds a way.

When Miss Mabel Proctor was a young woman she longed to give her life in service for Christ on a foreign field. When she applied to the Southern Board for appointment the officials felt that, because of her frail health she must not go. Greatly disappointed, but with the hope that she could serve her Master effectively at home, she turned to teaching. A graduate of Hardin College, Missouri, and of the University of Chicago, brilliant, scholarly, and consecrated, Miss Proctor was fitted for the delicate and difficult task of leader in the class room. For several years she taught in high schools in Missouri, and for five years was a worthy member of the Faculty of Baylor College. Many young women of Texas speak her name in praise and thankfulness.

After 1915 Miss Proctor was not sufficiently strong to continue teaching. For ten years she tried bravely, patiently, to gain health. But she grew fraailer, her vision became greatly impaired, her suffering was intensified, and eventually she realized that her service would be that of waiting quietly for the Master's call home. In June 1925, there came to her God's peace out of pain.

During the years when Miss Proctor taught, she gave most generously of her salary to the needs of her denomination. During the last ten years of her life a small legacy, left her by her father, was her only source of income. She had to plan most carefully in order to keep away indebtedness. She denied herself many small comforts that she might still have a part in the carrying on of God's work among men. Once when she was under the care of physicians in a city, a friend sent her a small check with the request that she use it in some way that would give her happiness. It went as a contribution to an evening of pleasure for children in an Italian Mission. On another occasion, a handbag containing a gold coin was sent her as a gift. In thanking the friend she said that the coin had

made it possible for her to have part in a special collection then being taken for one of the Southern Baptist Institutions.

As I recall the many teachers I have known there is none whose love for God seems to me sweeter, simpler, more sincere than was Miss Proctor's. The cause of Christ called forth the supreme devotion of her life.

The bequests Miss Proctor set forth in her will were genuine expressions of the interests of her life. The first, and by far the largest, was that of a Thousand Dollars to the Foreign Mission Board of the Southern Baptist Convention. Unable to go to China as she longed to do, unable to give a large sum to missions during her life, she yet planned so wisely for God's kingdom that, by glad self-denial, she was able to give, in death, a sum which no doubt, she foresaw would help to do the service she had longed to render in person.

For many years Miss Proctor's brother, Dr. John Proctor, has served in China; for many years her father, Mr. David Proctor, supported a native missionary in China. May this gift of Mabel Proctor, under the wise direction of the Foreign Mission Board, do its part toward the saving of souls, the bringing in of God's peace and joy to the uttermost parts of the earth.

## BROTHER JACOB GARTENHAUS AT SHAW

Yesterday the first Sunday in January we had brother Jacob Gartenhaus to come to Shaw and speak both morning and evening. The Jews of the town received him heartily Saturday afternoon as he called at their places of business. We had a splendid attendance of the Jews at both morning and evening services. One fine business man came up to him and said "Be sure to see me tomorrow morning."

Mr. Gartenhaus is a man of splendid personality, pleasing address and has a gripping message to both Christian and the Jew. He knows all the acuteness of the problem. He is very tactful. His testimony to the "Jew first" is beginning to bear fruit.

He is a blessing to any church. If

you want to get the Gospel to the Jews in your town, first, cultivate a friendly relation between yourself and the Jews. Let them come to like you. Second, invite him to visit your town. Third, follow his directions and suggestions about how to announce and advertise the meetings. To my mind that is some of the best money we are spending.

A. D. MUSE.

## IMMANUEL, HATTIESBURG

The Christmas offering at the Immanuel Church presented an inspiring scene. For more than a month before Christmas the Woman's College girls had been giving publicity among themselves to the Christmas offering, and Brother W. S. Allan, the pastor, had conscientiously had causes put before the congregation.

On the Sunday preceding Christmas, the last day the students would be at church before the holidays, the girls placed three lovely baskets made in the shape of tulips on a table near the pulpit. After the sermon, the pastor asked everyone who wished to make a free will offering to come to the front and lay it in one of these baskets. The church was full of people and they rose almost in a body and moved toward the front to bring their love gifts. The offering represented almost 100% of the congregation.

It all seemed so easy, and when it was counted it was found to be over \$700. Several elements entered into the success of this offering. A good deal of time had been spent in informing the people of the needs, and the college girls had for a number of months been having prayer meetings before breakfast. Sometimes these early prayer meetings were attended by as many as one hundred and fifty girls. This led to a great falling off in Christmas shopping and a greater emphasis on the Christmas offering.

There was one girl whose aunt was to send her a handsome gift

and when she wrote and asked the girl about the color and details of the present the girl wrote and told her what was on her heart and that she wanted to make a worthwhile gift and asked her aunt to send her the money instead of the gift, which she did.

Time and space would fail to enumerate the numbers of little sacrifices made by those who had this matter really at heart. Yet, what they did without has helped rather than hurt them. Prayer and sacrifice help those who would follow Christ to see needs with a new perspective.

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**Bostonian Shoe Cream**  
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Be Sure to Ask For  
**Whittemore's Shoe Polishes**

## The Present and Future Work of The Relief and Annuity Board Requires Greatly Increased Endowment

### FOUR WAYS TO HELP

1. SEND A CHECK. Men and women of means can and should make voluntary gifts in excess of their regular budget subscriptions.
2. PURCHASE A LIFE ANNUITY BOND. A means by which one may give while he lives and live on what he gives. Interest rates liberal.
3. MAKE AN ESTATE NOTE. Such a note bears no interest and the obligation is paid after the maker's death.
4. GIVE IN YOUR WILL. A steward who would be found faithful will not fail to devise carefully and proportionately for kingdom interests.

## THE RELIEF AND ANNUITY BOARD

of the Southern Baptist Convention, Dallas, Texas  
William Lunsford, Cor. Sec'y      Thos. J. Watts, Associate Sec'y

## SPECTACLES ON 30 DAYS TRIAL



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